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\* APR 22 1919  
THEOLOGICAL SEMINARY

# The Outlook of Missions

Volume XI  
Number 4  
April, 1919



The Descent of Christ from the Cross

“Upon that cross of Jesus  
Mine eye at times can see  
The very dying form of One  
Who suffered there for me:

And from my smitten heart with tears  
Two wonders I confess,—  
The wonders of His glorious love  
And my own worthlessness.”



Graduates of Theological Department North Japan College, 1918

### Voicing the Sympathy of the Church.

One of the most heartening assurances of the sympathy of the Church with the Japan Mission in the great loss by fire of the North Japan College buildings has come from the pen of Dr. John C. Bowman, the President of the Theological Seminary of the Reformed Church at Lancaster, Pa. There is so much of heart in it that we want to pass it on in the confident hope that the great calamity will produce the same impression upon all the members of our Church.

A. R. B.

"MY DEAR DR. BARTHOLOMEW :—

"Just an hour ago, as I opened this week's MESSENGER and saw an outline of our beautiful North Japan College, and underneath the startling headline—"Reduced to Ashes"—my heart for a moment sank within me. But it soon rallied with the assured hope that the challenge to our home Church will be met by an immediate response, sufficient to restore the

building complete, with all its former architectural beauty. There can be no question as to the need, a need so urgent, that it seems to me responses should be promptly made without any appeal. However large may be the budget of our personal pledges toward meeting the various requirements of the Church, we can yet add to the list a pledge to meet this great need in Japan. Our good brother, Dr. Schneder, and his faithful fellow-laborers, and the great work which they represent, merit the uplifting and generous support of the entire Reformed Church. 'The greatest calamity that has come into my (Dr. Schneder's) life' I pray may be overruled for the incoming of a blessing which may serve to strengthen Dr. Schneder and his work for many years to come. Somewhere in your list of smaller pledges please place my humble offering of one hundred dollars, to be paid on or before the first of October, this year.

"Yours very sincerely,

(Signed) "JOHN C. BOWMAN."

# The Outlook of Missions

Issued Monthly in the Interest  
of Missions

Headquarters: Reformed Church  
Building, Philadelphia

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**Subscription, 50 cents per Year, Payable in Advance**

Send all Remittances to "The Outlook of Missions," Fifteenth and Race Streets, Philadelphia, Pa.

Entered as Second-class Matter June 12, 1909, at the Post Office at Philadelphia, Pa., under  
the Act of March 3, 1879



# The Quiet Hour



If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you. —John 15: 7.

For he whose soul we fathom to the end  
Becomes our servant then, and not our friend.  
—WALTER PRICHARD EATON.

"It is Jesus Himself who tells us that a life of selfish indulgence in the presence of unrelieved want leads to hell."

"Follow the Christ, the King,  
Live pure, speak true, right wrong,  
Follow the King."

"O my beloved! if I could choose  
For you one gift from out God's hand,  
I'd choose that you should love the Right,—  
And walk therein—and understand!"

Unless the Word of God is abiding in us,  
how can we be sure that our petitions are  
in harmony with His will  
—J. HUDSON TAYLOR.

Every nation climbs its Calvary,  
And hath its consecration; earthly loss  
Thousands on thousands find its heavenly gain;  
So the world-soul renews humanity.  
—GEORGE E. WOODBURY.

Cultivate the thankful spirit! It will be to thee a perpetual feast. There is, or ought to be, with us no such thing as small mercies; all are great, because the least are undeserved. Indeed, a really thankful heart will extract motive for gratitude from everything.  
—J. R. MACDUFF.

Everywhere, above and beneath, we are beset and surrounded with dangers. Yet no shower falls unpermitted from the threatening cloud; every drop has its order ere it hastens to the earth. The trials which come from God are sent to prove and strengthen us.  
—C. H. SPURGEON.

So if you turn one to Christ, that one may turn a hundred; the hundred may turn a thousand; and so the stream, small at first, goes on broadening and deepening as it rolls toward eternity.  
—D. L. MOODY.

Christianity is the evangel of democracy. Wherever it goes, it produces democracy. It discovers the worth of the individual. It reveals his rights, and opens the way for him to climb. It is the most powerful instrument for human freedom ever employed against despots. Its dream is human brotherhood. Its goal is racial unity. Its standard of greatness is not privilege, but service.  
—JAMES I. VANCE.

The true steward will look upon the outlay of his whole life as a trust, to be administered for God and for the good of men. This will include not merely his money, but, likewise, his time and strength, his talent and influence, his experience and all that goes to make up personality.  
—DAVID MCCONAUGHY.

Come swiftly, O wondrous to-morrow  
That shall render to Justice a soul,  
When the nations shall rise from their sorrow,  
The sick and the helpless be whole.  
Let us cry it aloud from the steeple,  
Let us shout where the darkness is hurled,  
"Lo, look to the light of the people,  
America, Torch of the world!"  
—ANGELA MORGAN.

Our simple duty is honestly, earnestly, prayerfully, always to try to keep our selves under the influence of that sweet compulsion and mighty encouragement which lie in the Name of Jesus Christ. Our whole life ought to be filled with His Name. You can write it anywhere. All life, the trivialities as well as the crises, may be flashing and bright with the sacred syllables. There is no such decoration for a life as the Christ's Name should be stamped thereon.  
—ALEXANDER MACLAREN.

And can we hoard earth's fruitage, ours in trust,  
While hands are reaching for a lacking crust?  
—ELIZABETH KENDRICK HOLT.

## The Prayer.

WE bow humbly before Thee, O Lord, our Father, and render to Thee our praises for all Thy loving kindness and tender mercy toward us. Help us to walk before Thee blameless, resisting every temptation, and faithfully performing every duty which devolves upon us. Amen.  
—ANDREW J. LAMAR.

# THE OUTLOOK OF MISSIONS

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VOLUME XI.

April, 1919

NUMBER 4.

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## The Need of the World Is the Love of Christ.

**W**HAT is the great need of the world in our time? Is it peace? Is it a righteous, just and lasting settlement of the world war? Is it a League of Nations, or a Covenant of Peace? All these plans are in process of completion, but in the face of them there arises a bitter cry from the heart of humanity for a peace that passeth all these human schemes. In the absence of true love, peace may be no more than a satisfied selfishness.

Despite the wise and willing men who sit at the peace table in Paris, we believe that we voice the yearnings of the sorrowing millions when we say that the need of the world is the love of Christ. That alone can furnish a speedy cure for the present world-wide discontent. So long as men do not love God and do not love their fellowmen, there can be no enduring peace. Love is the cement that binds hearts and unites nations. Without it the strong are weak, and with it the poor are rich.

In the absence of love we are prone to put every man under the microscope. We magnify the misdoings and shortcomings of our fellows. Instead of praying for them we are preying on them. Sympathy, brotherly kindness, charity are the offsprings of love. This is the radical cure for all the woes and wants of life. At the basis of all true love there must be the spirit of sacrifice. And in this respect Jesus has left us an example that we and all men do well to imitate.

The sacrifice on the Cross was an exhibition of divine love. It was love that moved Christ to give Himself for the sin of the world. He died that we might live; He lives that we might die no more. As He gave Himself to save mankind, so we, as His followers, are to offer our lives a living sacrifice. Let us get the love of Christ into our hearts. His love was true, sincere and eternal. What a comfort for hearts who feel the need of love! What a balm for hearts that ache for love! Jesus loves, and He loves unto the end.

### The Forward Movement of the Reformed Church.

"Speak Unto the Children of Israel, that they Go Forward."—Exodus 14: 15.

**O**BEDIENT to the instructions of the General Synod, convened in special session at Altoona, Pa., the Commission of Twenty-five met in the Assembly Hall of the Reformed Church Building, Philadelphia, on Tuesday, March 25, 1919. The record shows that the following representatives from the Synods, the Church at large and the Boards were in attendance:

Eastern, Rev. Charles E. Creitz, D. D.; Ohio, Rev. John O. Reagle, D. D.; Northwest, Rev. Josias Friedli; Pittsburgh, Rev. Edward S. Bromer, D. D.; Potomac, Rev. Abner S. Dechant, D. D.; German East, Rev. Carl H. Gramm; Interior, Rev. Ernest N. Evans; Central, Rev. Adolph Krampe, D. D.; Southwest, Rev. William H. Knierim, in place of Rev. F. H. Diehm, who is removing from the bounds of the Synod.

President of General Synod, Rev. Charles E. Miller, D. D.; Stated Clerk of General Synod, Rev. J. Rauch Stein; Representatives of the Church at large, Elder Emory L. Coblenz and Elder Harry E. Paisley; Board of Foreign Missions, Rev. Allen R. Bartholomew, D. D.; Board of Home Missions, Rev. Charles E. Schaeffer, D. D.; Publication and Sunday School Board, Rev. Rufus W. Miller, D. D.; Central Publishing House, Rev. F. W. Leich; Board of Ministerial Relief, Rev. J. W. Meminger, D. D.; Association of Schools, Colleges and Theological Seminaries, Rev. Henry H. Apple, D. D.; Laymen's Missionary Movement, Rev. William E. Lampe, Ph. D.; Board of Home Missions of Northwest, Central and Southwest Synods, Rev. Henry W. Vitz, D. D.

Three of the representatives of the Church at large were absent: Elder H. F. Texter, Elder George B. Smith, and Elder Philip Koehring. No representative from the Woman's Missionary Society of General Synod was present, but the appointment will be made in due time.

According to the minutes, twenty-one out of the twenty-five representatives were in attendance. This was unusual when we remember that every section and every cause in our Church is embraced in the Commission. It was a proof of the deep interest these men are taking in the great work that they have been entrusted with, as also the solemn responsibility resting upon them.

The opening hour was spent in prayer and meditation. Each representative was conscious of the influence that created the Commission no less than the sacred task that was to be carried to a successful issue in the coming year. There was but one desire in all that was said and done, and that was the earnest wish that the spirit of the Altoona Synod might find transmission through every channel into the heart of every member in the denomination. We had not heard the word *repentance* so frequently used in recent years as it was at this meeting. All the representatives felt that they and all the members of the Church must come to realize that in the past we have not measured up to the standards of the Gospel, that we have not done what we could, nor have we given as we should.

The Commission was clear on the fundamentals that must enter into the conduct of this Forward Movement. Bible Study, Daily Prayer, Sabbath Worship, Stewardship and Evangelism are among the cardinal elements that must be the basis of the real spiritual quickening of heart and mind and soul. It was also evident that the Church had come to a unified consciousness as never before of its opportunities and obligations and resources in the presence of the new age in the world's history, as this found expression in the optimistic actions of the General Synod, and in the fraternal spirit shown by the members of the Commission. There was complete harmony in all our deliberations and conclusions. It was beautiful to see the brethren dwell together in the unity of the Spirit and in the bonds of peace.

A permanent organization of the Commission was effected by the election



of the following officers: Chairman, Rev. Charles E. Miller, D. D.; Vice-Chairman, Rev. Charles E. Creitz, D. D.; Recording Secretary, Rev. William E. Lampe, Ph. D.; Treasurer, Mr. Harry E. Paisley.

One of the most exacting items of business claiming the most cautious consideration was the selection of the Executive Secretary, whose duty it will be not only to carry out the instructions of the Commission, but also to initiate such plans as will realize the fondest hopes of the General Synod. We feel confident that the right man will be found for this office, although we all know that it will require a man of extraordinary ability. Our Church has always been able to find men for special tasks, and we can rest assured that this instance will not prove an exception. Our duty and privilege now is to pray earnestly for the man whose unique privilege it will be to conduct the biggest and the most far-reaching campaign ever projected by our Church.

Two important communications are to be prepared—the one a message to the churches, this to be read by the pastor from every pulpit in our Church, and the other a report to the Classes, giving full information in regard to the Forward Movement.

In the message to the churches, stress will be laid on the action of General Synod, a call to penitence and prayer, and a plea for the spiritual unity of the Church in the campaign.

Special committees will study the various problems that enter into this campaign. One of the most intricate, and yet essential, is the Committee on Survey. To conduct this Forward Movement the people must know where our work is, what it is, the needs to strengthen it, and the means to support it.

While the several Boards and institutions have presented their budgets of needs to the General Synod, it must not surprise us, after we study the whole task of the entire Church, to find that it is the will of the Lord that we should modify these budgets. This matter of research

and study will require months, but it is hoped that the full information may be available for our people by the early Fall.

What shall be the name of the Campaign? Different names were proposed, but it did not require many minutes to select the name that appears as the title of this communication—*"The Forward Movement of the Reformed Church in the United States."* And our motto shall be the heartening command of Jehovah to Moses: "Speak unto the children of Israel that they go forward." This seems a most suitable Scripture text for this age and for our Church. It spells victory from the very moment that we obey the call of the Lord of Hosts.

Most hopeful are the signs of an early and successful achievement of our new, great task. Do we fully realize that for the first time in the history of our Church we are attempting a piece of work with a unified program and a world-wide purpose and a ready people? Under one Commission, for all causes, the Church is to move forward in the accomplishing of its God-given mission. We have a great work in this country and we have a fine work in Japan and China to which we should devote our holiest endeavors and our best sacrificial giving. There is a strength of devotion, of intelligence and of wealth in our denomination when set in motion that will make failure in every noble effort unthinkable. Above all, we have the assurance of the divine help in all its plenitude. We have faith and prayer and courage and all those spiritual graces which will carry us through every trial, difficulty and discouragement. We are living in a day of world triumph and it is our precious privilege to help in winning the world for Christ. I feel like confessing with joyous spirit: *"This is the day the Lord hath made, we shall be glad and rejoice in it."*

ALLEN R. BARTHOLOMEW.

Regeneration is the birth and growth of a new man, with spiritual feelings, thoughts, aims and purposes. The first step in his spiritual conquest is *repentance*.

### Who Should Give?

It is a crime for the head of the family to do all the giving. It is part of each person's worship and life. Before every purchase we need to ask: "Is this the thing for a person to buy who is living for the Evangelization of the world?"—*J. Campbell White.*

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### "But, Daddy—It's Cold!"

The following is one of the stories that came to us at the time of our late dreadful flood, in the territory south of Peking, and is told by one of the workers who was in close contact with the work:

"But, Daddy, it is cold," said a little girl when her father brought her to a hole in the ice and told her to jump in. "Never mind, you must jump in," he replied. Because she hesitated he thrust her in and returned home with one mouth less to feed.

The father, after the family council, had taken his little girl and purposely thrust her through the ice. Certainly if the love of Christ had ever found its way into that man's heart he could not have done it. My message to you is an appeal to pray hard that those of us who are working out here may use our utmost strength to build into the minds and hearts of these people the love of Jesus, so that when these difficult crises come they will not be met in a heathen way, but in a way acceptable to the Lord Christ whom you and I love.—*CARL A. FELT, Peking.*

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### Embezzlement—Who is Guilty?

Rev. E. M. Poteat, of Greenville, South Carolina, writes a striking article on the use and abuse of money in *The Missionary Review of the World* for December. In this he says:

Embezzlement is a very ugly crime. In English law, the definition of it arose out of the necessity for distinguishing it from ordinary theft. Larceny was the tak-

ing of property out of the possession of the owner, and did not cover the appropriation to one's own use of property committed as a trust. Servants and others were thus able to steal with impunity goods entrusted to them by their masters. Accordingly a statute of Henry VIII enacted that it should be a felony in servants to convert to their own use caskets, jewels, money, goods or chattels delivered to them in trust by their masters.

1. Stewardship, in the New Testament conception of it, throws its constraint over all we are and have—life, capacities, truth, property, opportunity.

2. The opposite of stewardship is embezzlement.

3. Embezzlement may take several forms: (1) Direct appropriation of a trust to one's own use; (2) withholding a part of the returns in making settlement; (3) a life of self-indulgence out of the proceeds of the trust; (4) and it shades off into the vices of timidity and slothful misunderstanding of our principal's intention in conferring the stewardship, followed by forfeiture and rejection.

4. The reward of faithfulness is not more pay. Since life is secure in the goodness and wisdom and resource of God, why should we want more pay? No; the reward is enlargement of capacity, and a larger responsibility and opportunity.

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### England More Changed by War Than She Herself Realizes.

England after the war will never again be the same as England before the war, declares Edward Hungerford in an article in the April number of the *Red Cross Magazine* on how Great Britain is demobilizing both men and munitions.

"Her national customs will stand staunch," he continues, "her preferences, her mannerisms, her peculiarities, if you please, in all probability will not

be greatly changed; but a vast revolution in the relation and status of her workers is coming to her. Of that do not doubt. The war has wrought a greater change in England than even she herself today realizes. It has wrought sad havoc—it is pitiful to go through the streets of London or Liverpool or Edinburgh, or, for that matter, any English city or town, and see the maimed men; it is vastly more pitiful to reach beneath the stout skin of British pride and stoicism and there find the unseen hurts, the countless tragedies that four years of fearful war have worked upon a nation. To say that England gave 1,250,000 lives toward the winning of the great war does not half tell the story."

Mr. Hungerford finds the workers of England have come into their own, but that the burden carried by those whose estates have brought staggering taxes upon them is hardly appreciated in the outside world.

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### **Draft, Exposing Health Defects, Warns Child Life Must Be Guarded.**

Nearly a third of the young Americans examined under the Selective Service law were rejected as not physically fit for military service. Dr. Woods Hutchinson, writing in the April issue of the *Red Cross Magazine*, sees in it a situation that must be corrected.

"It is," he declares, "a matter of grave national concern that so large a body of young men, in what should be one of the healthiest decades of human life, should suffer at all from these grave constitutional defects. The more carefully and patiently we study the causation of chronic diseases of kidneys, blood vessels, lungs, heart and nerves, the more overwhelming becomes the proof that the vast majority of them are due to the after-effects of uncured or carelessly treated infections, particularly cold and the mild and supposedly trivial diseases

of childhood. Every case of infection in childhood or young life that can be prevented diminishes the risk of a serious breakdown or chronic disease later on in life."

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### **"The Death Train," Harrowing True Story of Russia Today.**

Stark realism reminiscent of the old school of Russian fiction makes the fact story, "The Death Train," in the April number of the *Red Cross Magazine*, which shows the terrible state into which great Russia has fallen. Simply reproduced from his diary, written while the scenes were still burning themselves into his mind, Rudolph Bukeley's description of the trainload of diseased, crazed, dying and dead prisoners, dragged madly over into Siberia with no destination, in cars reeking with filth, appals even those who know what Siberia is today. Eight hundred of the poor wretches died before the American Red Cross workers could do anything against the panic and chaos that accompanied the train.

"I have seen the dead," writes Bukeley, who was one of the Red Cross workers on the spot, "through whose bodies disease and vermin have eaten their way until life itself has departed after five months of daily, agonizing torture from hunger, filth, exposure. I have seen through the windows of box cars whose dimensions were 24x10, containing 40 animals that once were human—men, women, and children; faces that when they glared at me I could not recognize as those of human beings, but who resembled beasts of a species unknown to man. I have seen the dead lying along the roadside and 50 or 60 men fighting like dogs for pieces of bread thrown to them by the sympathetic poor people of Nikolsk. And the sights I have seen will be duplicated all over Siberia, and thousands, aye, tens of thousands, will literally rot to death. I use the words advisedly, for human life is the cheapest thing in Siberia."

## Kill the Liquor Traffic at Home.

In spite of the fact that the Secretary of State of the United States has proclaimed the nation-wide prohibition amendment to be a part of the Federal Constitution, effective January 16, 1920, the Anti-Saloon League of America does not assume that the devil is dead, and that, therefore, it is time to dismiss the meeting and go home.

The League believes that although prohibition is assured, the people must be made ready for it, and that, therefore, there must be a campaign of education along law enforcement lines, and a getting ready, on the part of State Governments, to pass needed laws and arrange law enforcement machinery so that the dry law passed by Congress really will be enforced.

But that is only the plan of the League for the United States. It has begun at Jerusalem and now is anxious to carry the gospel of prohibition to the uttermost parts of the earth.

"The genius of the League movement," says Ernest H. Cherrington, general manager of the League's publishing interests, "as well as its genesis, is in the churches. The League has defined itself as 'the church in action against the saloon.' The prohibition warfare has been of the church, and although men outside the church aided in the fight that has now become victory, nevertheless the church is to be credited with having originated and pushed to a successful conclusion the great temperance movement, just as the church in all ages has originated and consummated every moral and religious movement.

"The church is both a home and foreign missionary organization. The liquor traffic has been the greatest enemy of the church at home, as it also has been a great hindering influence against the church in foreign mission fields.

"To free foreign lands from the liquor traffic would, we believe, do more than any other one single thing to bring unbounded success to missionary enterprises. Who can doubt that there would be a marvelous ingathering in China, Japan, Africa and India—the great mission fields—if prohibition were to come to those lands?

"The same ship that carries missionaries to foreign lands also carries casks of rum and barrels of whisky to debauch the natives whom the missionaries are trying to build up. After prohibition goes into effect in the United States this will no longer be true of ships sailing from American ports, but ships sailing from other Christian lands will still convey intoxicants to so-called heathen lands.

"And so the League program is a world program. Long before the end of the liquor traffic in the United States was in sight the League made its plans to go into other nations with the prohibition fight. American brewery capital is getting itself ready for investment in the Orient. American missionaries are pleading that something be done to prevent the

fastening of the liquor traffic on the peoples of the Orient. So whatever is done to relieve the old world of the liquor traffic is very certainly and manifestly a missionary enterprise.

"The League plans to open a branch office in every world capital. Already it has an office in London in charge of William Eugene Johnson, veteran saloon foeman, who will assist the drys of the British Isles in their battle against liquor.

"Bishop James Cannon, Jr., of the Methodist Episcopal Church South; Rev. Dr. H. B. Carre, of Nashville, and L. B. Musgrove, Birmingham banker and planter, are in France. Preparations have been made for a campaign in New Zealand.

"As rapidly as possible offices will be opened in Singapore, Bombay, Petrograd, Rome, Tokio, Peking, Melbourne, Rio Janeiro, Mexico City, Manila and elsewhere—even, probably, in Berlin.

"Bishop Cannon, Dr. Carre and Mr. Musgrove are meeting daily with temperance representatives from other lands, at the same time the peace congress is in session, and the temperance men from all lands are watching the temperance interest at the peace table. Whatever is written into the final documents, it may be certainly anticipated that temperance leaders will not miss an opportunity to safeguard the nations, especially the native peoples, from encroachments of the liquor traffic."

## Why Talk Hard Times?

The average increase in the national wealth has been \$8,000,000,000 a year for the past ten years. The Bureau of the Census estimate the wealth of the country at \$187,000,000,000. In 1904 its estimate was \$107,000,000,000, a gain of \$80,000,000,000, or 75 per cent., in a decade.

The United States in this short period has added to its resources a sum within \$5,000,000,000 as large as the total wealth of Great Britain and Ireland, an amount equal to the wealth of Germany, \$30,000,000,000 more than the wealth of France, twice the wealth of Russia, more than three times as much as the Austro-Hungarians are worth, and four times the wealth of Italy. We could have bought with the increment of a single year nearly all the bonds that have been issued by the warring nations to raise money to carry on the fight. And the national wealth is still growing as the sun shines on the crops in the fields and as Europe pours her millions into our mills to pay for war material.

There was not an idle hour, an idle moment, in His life. He missed no chances. And in proportion as Christians make Him their Guide in this as in all things will they become efficient helpers of others, not once in a while merely, but at every opportunity.

—JOHN T. FARIS.

# Home Missions

CHARLES E. SCHAEFFER, EDITOR

## Who Will Go?

There are a large number of Missions under the care of the Board without the services of a regular Missionary at this time. Among them are the following: St. John's, Pottstown, Pa.; Salem, Altoona, Pa.; Braddock, Pa.; Duquesne, Pa.; Lisbon, O.; Indianapolis, Ind.; Chicago, Ill.; Columbus Junction, Iowa; Lincoln, Neb.; Holton, Kans.; Abilene, Kansas; Emporia, Kans.; Cheney, Kansas. Some of these have been vacant for a long time and have greatly suffered because of this fact. Others have just recently become vacant. In several of them negotiations are on towards getting a Missionary in the near future. It will be observed that most of these vacancies are in the Synod of the Interior. The work there has greatly suffered because of the lack of men. Some of these Missions are among the most hopeful and promising on the Roll, and the only thing needed is a consecrated and able pastor to shepherd the flock.

## Most Gratifying.

The climax of the late General Synod at Altoona was reached when, in the course of half an hour, the sum of \$25,000 was pledged for Home and Foreign Missions. It is most gratifying to the leaders of the Home Mission work to observe that the great majority of the contributions towards the \$15,000 for Foreign Missions that night came from individuals and Churches directly related to our Home Missions. To be more specific, the first contribution of \$1,300 for the support of a Foreign Missionary came from a member of the Board of Home Missions. Another contribution for the support of a Foreign Missionary was pledged by one of our Home Mis-

sion Churches, which is at the same time furnishing one of the Missionaries to the Foreign field. Two of our Home Missionaries each pledged \$100 towards the support of a Foreign Missionary. An Elder in one of our Missions pledged another \$100. It is most encouraging to note that this unselfish spirit should be engendered into our Home Mission congregations. If such large and liberal support for the work abroad comes from our workers in the Home field, it is all the more important that we should build up our Home work so as to furnish an even larger number of helpers for the work abroad.

## Plans of an Important Committee.

The Committee on Social Service held several meetings at Lancaster recently and is contemplating to launch out upon more aggressive lines of work. The period of reconstruction, the passing of the saloon, the re-employment of men who were in service, the new program of Church work, all make it necessary to engage in a larger and more aggressive work on the part of this Committee than ever before. The plans have not yet been fully developed, but they will most likely include the appointment of a man to give the greater portion of his time to the work, the making of community surveys, the stimulating of Sunday Schools and other Church organizations in social studies. The Committee will be willing to serve as a clearing house for local Committees in Synods and Classes who may be engaged in some form of social work. A questionnaire has been prepared, with the view of ascertaining what particular work along these lines pastors and others have been doing within recent years.

The present day is big with problems, but all of our modern problems in America are vitally related to the work of Home Missions. Unless we Christianize America we shall not be able to Christianize the world. Missionary leaders everywhere are recognizing this fact. The impact of America upon the nations of the world is the greatest single thing that must be reckoned with to-day. Unless we make haste to bring a Christian content and character to this impact, we shall find it increasingly difficult to produce the changes in non-Christian lands in behalf of winning them for Christ and His Kingdom.

### A National Survey.

There was held at Wallace Lodge, Yonkers, N. Y., March 11th and 12th, under the leadership of Mr. R. E. Diefendorfer, a meeting of Home Mission Secretaries and field workers to outline a national survey and program in connection with the Inter-Church World Movement. Such a survey is to make a thorough-going study of all community relationships from the religious point of view. It is to include all community needs, problems and situations affecting the personal and spiritual life of the community and of the individual. The purpose of it is to provide material for a campaign of promotion and publicity, and to furnish data which will enable Home Mission leaders to occupy adequately all the unchurched territory, to reach all the unchurched groups in the United States and its provinces, to bring up, on an efficient basis, all approved projects which are now below par, and at the same time work out a plan for the most economical use of men and money in ministering to the spiritual needs of the people. It is proposed that this survey be made during this coming summer. It will doubtless be the most thorough and comprehensive study made at any time in this country, and the results will be of incalculable benefit in helping to solve the Home Mission problems of our age.

### Notes.

**T**REASURER WISE recently addressed the students of Central Theological Seminary at Dayton, Ohio, on the subject of Home Missions.

General Secretary Charles E. Schaeffer delivered an address before the students of the Theological Seminary at Lancaster, Pa., on the evening of February 27th, on "The New Church in the New America."

\* \* \*

Olivet Mission, Philadelphia, of which the Rev. Maurice Samson is the pastor, is aiming at an offering of \$10,000 on Easter Day, the sum to be applied to the new Church which is to be erected in the near future.

\* \* \*

Emmanuel Church, Allentown, Pa., of which the Rev. J. P. Bachman is the Missionary, in a recent canvass, secured \$10,000 in pledges for its new Church building, which is to be erected next year.

\* \* \*

The Dewey Avenue Mission, Rochester, N. Y., is showing splendid progress under the leadership of Rev. Addison H. Groff. A Welcome Home for Soldiers and Sailors and a Patriotic Rally was held on March 23rd, when the General Secretary was present and delivered the address. This Mission is contemplating the erection of a suitable social hall alongside of its present building.

\* \* \*

Philadelphia has more Reformed Churches than any other city in the world. It is significant to observe that during the last fifty years only two Churches were obliged to relocate because of downtown conditions in the city. Other denominations were obliged to ef-

fect many more changes during this period.

\* \* \*

Special attention is hereby called to the book by Dr. William C. Schaeffer, entitled, "The Greater Task," which has just been issued by Fleming H. Revell Company, of New York, and which is a virile discussion of modern social problems from the religious point of view. Dr. Schaeffer is the Chairman of the Social Service Committee of the Board of Home Missions, and also the Vice-President of the same Board, and his book comes at an opportune time in our religious and social life.

### Contemplated Buildings.

**D**URING the period of the war there was very little building going forward among our Mission Churches. The high cost of labor, the price of material and conditions in general made it necessary to postpone all building operations except those that had been started and could not well be stopped. But now that the war is over and industrial and financial conditions are beginning to readjust themselves, a number of our Missions are contemplating to put up needed buildings during this coming summer and the year to follow. They are as follows:—

*Trinity, Detroit, Mich.*—This Mission is at present worshipping in a temporary chapel that is much too small to accommodate the number of people who attend the Sunday School and the regular Church services. It is very inadequate for the growing work in Detroit. A splendid lot has been purchased, plans have been prepared for a new building and contract prices are being secured at this time. When the building shall have been completed, which will be early in the Fall, this Mission will be in a position to do very effective work in a growing section of the city of Detroit.

*Emmanuel, Allentown, Pa.*—Several

years ago this Mission erected a temporary frame chapel on Allen Street, in the northwestern section of the city of Allentown. It became plain after a while that a more advantageous location would be desirable. Consequently, the old site was sold and a commanding corner at Sixteenth and Chew Streets was purchased. Another frame chapel was erected on this plot. So rapid has been the growth of the Mission that these quarters have been outgrown and the Mission is now looking forward to a new brick structure, the plans of which are being prepared. Funds are being gathered and the Mission contemplates to build early next year.

*Olivet, Philadelphia, Pa.*—This Mission was started a number of years ago in a building at Fifth and Rockland Streets, which the Board purchased from the Congregational Church. The section of the city which it was supposed would be reached by this Mission suddenly began to develop in another direction, some distance to the west of this location. It became evident, therefore, that the Mission ought to move. A new lot at the corner of Tenth and Ruscomb Streets was purchased and the Church building was moved across the vacant lots, a distance of seven blocks. The work has grown so large that this building has become altogether too small to accommodate the people. The Mission, therefore, is planning the erection of a suitable Church edifice on the corner of its splendid lot. Money is being gathered now and plans are being prepared, and the Mission hopes to be able to build this Fall or early next year.

*Grafton Avenue, Dayton, Ohio.*—When the General Synod met in Dayton in 1917, Dr. William A. Hale informed the members of the Board of Home Missions that the Roney sisters were willing to donate a splendid lot on Grafton Avenue, in Dayton, for a new Reformed Church. The Board accepted the gift and appointed Dr. Hale as the Missionary. At the same time it secured a portable chapel from the Sears-Roebuck Company, of Chicago, and Dr. Hale be-

gan his work in this building. So rapidly has the work grown that the temporary quarters are entirely inadequate and the Mission is forced to build a Church of a more permanent character. Plans are being prepared at this time, and it is altogether likely that within the course of a year there will be a splendid new Reformed Church on Grafton Avenue to house this growing Mission under the leadership of Dr. Hale.

*Dewey Avenue, Rochester, N. Y.*—Several years ago a work was started on Dewey Avenue in the northern part of the city of Rochester, near the Eastman Kodak Company. A splendid lot was purchased at the corner of Dewey Avenue and Flower City Parkway. A temporary frame chapel was erected, costing less than \$500. In this building the Mission was organized and soon outgrew those temporary quarters. A splendid brick chapel was erected and the work went forward by leaps and bounds. A large number of men were gathered together in a Bible Class known as the Spencer Bible Class. No suitable place has been provided for this class, nor for any of the social features of the congregation's life. It is proposed, therefore, to erect a building adjoining the present chapel, which can be used for class room purposes, and social and athletic features. There is no other building in the immediate community that affords these facilities to the young people that live in that section.

*Hope, Philadelphia, Pa.*—This Mission was started by the Board of Home Missions under the German Synod of the East. The basement of the Church building was completed and a temporary roof put over it. The growth of the Mission makes it necessary to provide larger quarters for it and steps are being taken now to complete the edifice by the erection of the second story. The Board of Home Missions, as a part of its Philadelphia program, has promised substantial help to this Mission. Already over \$8,000 in pledges has been secured by

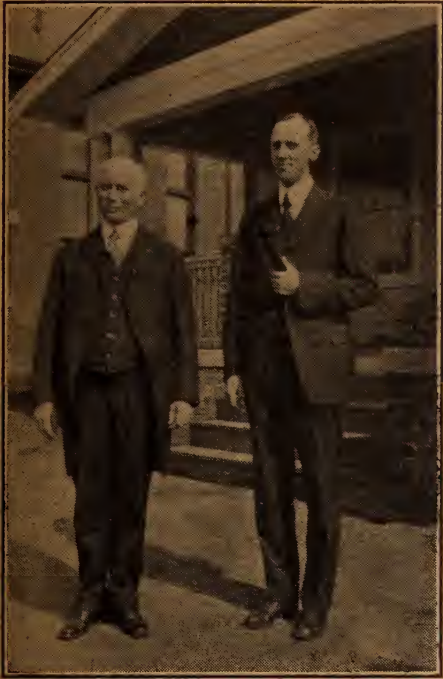
the congregation itself. When this building shall have been finished this Mission will be in a position to render excellent service in a rapidly developing section of the city.

*Calvary, Bethlehem, Pa.*—This Mission is located at the eastern end of the city of Bethlehem. A bungalow was purchased and a part of it so arranged that services could be held and Sunday School conducted, but the quarters have become overcrowded and the Mission is obliged to provide more room to accommodate the people. Plans have already been drawn for the new building on a very fine lot in this section. It is, however, very likely that building operations will not be begun during the year 1919.

*Japanese, San Francisco, Cal.*—This Mission, which was started in 1910, came into possession of a Church building on Post Street which was formerly used by the Congregational Church. The building is a two-story arrangement, consisting of a basement and a large auditorium. Work among the Japanese, however, must partake of an educational and social character as well as distinctly religious, consequently, an educational building is being planned for and will be erected on the lot adjoining the Church in the near future. The plans have already been drawn and the work is delayed simply because of the excessive cost of building. When this building is finished our Japanese Mission will have a very complete equipment for the great work it is doing.

These building projects will make heavy demands upon the Church-Building Fund Department of the Board, inasmuch as in every instance the Board will be expected to make substantial loans, and in several instances to make outright gifts. The importance of our Church-Building Funds in helping to carry forward this urgent piece of work is more apparent than ever. The Board stands greatly in need of many more Church-Building Funds, so that the needs on the part of these Missions can be promptly met.





### Why the Pastor Smiles.

While in Winston-Salem, N. C., on February 23, a snapshot of Missionary Rev. G. Ermine Plott and Superintendent J. S. Wise was taken in front of the new parsonage. (See cut.) Mr. Wise has for some time been concerned about the comforts of the Home Missionaries and their families. He is in favor of building parsonages as well as Churches. Some of the home fields are frequently vacant, for the simple reason that the missionary can find no decent house in which to live. Note the smile of satisfaction on Brother Plott's face. The one on Mrs. Plott's face is even more pronounced. She is not on the picture, but the smile is there just the same. She is inside preparing the dinner.

During the month Mr. Wise also visited Grove City, Altoona, Dayton, Littlestown and Scranton.

"The next ten years may be of more critical importance in determining the spiritual evolution of mankind than many centuries of ordinary experience."

### Observations of the Treasurer.

J. S. WISE,

**S**TRANGE, restless and unsettled is the world today. Like the growing boy whose trousers are too short and whose coat is too tight, its garments are ill-fitting and uncomfortable. Redressing it is the order of the day. Premiers, potentates and presidents hobnob with one another in the endeavor to fit the world into such garments as shall be both fashionable and comfortable. Fashionable, so that the fastidious taste of the Twentieth Century may be satisfied; and comfortable, in order that the demands of the age may be met with efficiency and dispatch. The greatest care must be exercised in the fitting. Too much patching by using all of the crazy suggestions offered, will, I fear, result in a "crazy quilt" production whose only effect will be to offend the aforesaid fastidious taste for style.

In planning the new world garment, it then becomes exceedingly important that every line, every stitch and every seam that is made, be made not by a novice, but by a master—one who ever sees it completed in all its symmetry and beauty. It takes a good tailor to make a good suit; a good builder to build a good house. The hod carrier is hardly the man to make the plans and supervise the building of the city skyscraper, or the wonderful bridge that spans the wide, flowing river. And yet, there are always such to be found everywhere, who know how to make clothing, build houses and bridges, run the Church, carry on its Home and Foreign Mission work, and, in fact, run the whole world infinitely better than those who have practiced long, and given years of thought and study to these several tasks.

Never before has the Church received so much expert (?) advice as now. The man, born and raised in Christian America, who never enters the Church except to attend the funeral of a friend, is unquestionably the one best qualified to give the Church the sane and sensible advice she so sadly needs. He does not hesi-

tate to tell us that the Church, notwithstanding her glorious past, and yet more glorious future, is a rank failure, and that we must now begin all over again, etc. Now is the time to build up a new Church, perfect in all its parts. Just how it is to be done: "Well, of course, that's dead easy. Just do it. You Church leaders and Board Secretaries ought to know how to work it out. I've given you the big idea, surely you ought to be able to work out the details." And there's the rub! It is much easier to pull out the bastings than it is to sew a straight seam.

The Board of Home Missions comes in for its share, too. I'm sure its Officers are very grateful for all the constructive advice or criticism they can get. Much of that kind is given and acted upon whenever possible. Sometimes, however, it is not possible, and sometimes, when all the facts are known, impracticable. For instance, Home Missions is frequently criticised for "overlapping." The argument is a good one, but rather threadbare. Surely, it would not be wise or justifiable to "pull up sticks and move out" of every field where work is established every time some other denomination, very often an irresponsible sect, chooses to encroach upon it. If that would have been done, very many of our strong Congregations of today would not exist. Even our splendid work in North Japan would not be what it is, had the Foreign Board heeded such advice. Under such a policy they might even now be constrained to withdraw, as other denominations are still at work in Sendai—our very stronghold.

Recently an article appeared in one of the Church papers, to the effect that in a certain town there were four Churches for eight hundred people. The implication was that the Reformed Church ought to close. The fact is, however, that several hundred people from the country, in addition to the people of the town, must be taken into account, and that the Reformed Church is the oldest, is a self-supporting Congregation, and has the largest membership. (The Methodist Church might have as many.) Very often,

much harm is done by making such sweeping statements in which all the facts are not revealed. This is a case where the overlapping charge fails to impress me.

In one of our coal mining towns, where we have a Mission Congregation (a very active and promising one), I discovered that there were a dozen Churches for less than 10,000 people. After investigation, I also discovered that only four of them were Protestant English Churches, and all the rest (four Catholic among them) were conducted in foreign languages. Another case where the overlapping charge failed to impress.

And so, before cutting into the world garment with the idea of refitting it, it is always well to get the facts first, and also to remember that the world is indeed a strange, restless and unsettled one.

### "Jelen" es "Ajandek."

BY REV. D. A. SOUDERS, D. D., SUPT.,  
IMMIGRANT DEPT.

THESE two Hungarian words are equivalent to our English word PRESENT, but they are not the same in meaning because our word means several things. The Hungarian friends of the writer say that shows that the Magyar language is more exact than the English; he says in reply that our language is *simpler*. A good Hungarian friend who speaks five languages, told me once, that she likes the English best because it is so easy. Of course, there are arguments on both sides, so we turn to the real purpose of this article. The writer had personal experience of the meaning of both words on Sunday, February 23. He had accepted an invitation from Lorain, Ohio, to celebrate Washington's Birthday with the Hungarian Reformed congregation of that place. He was, therefore, present (*Jelen*) at five services during the day.

First was the Sunday School service, where there were about 125 children who answered to roll call. Most of them said *jelen*; some said *present*; some used the simple word *here*. The use of the first

word was by the little children who have not yet been in public school; the rest used the other words. Then the writer was asked to teach the whole School. He felt like saying first of all *jelen*, but feared he might not pronounce it right, so omitted it. How attentive the little folks were! Next came the regular morning service of the congregation, where we had the privilege of baptizing a little girl baby, and afterward listened to a very confusing speech by the pastor, in which the words Magyar and American: Washington and Kossuth; Rev. Dr. Whitmer and Dr. Souders were strangely commingled. The last named, who was present (*jelen*) knew he must make a reply, but how could you reply to a speech of which you knew only the proper nouns? The whole speech was however made clear when the pastor drew from his pocket a little plush case and drew from it a large badge of gold, and in the name of the congregation presented it to the Superintendent as an appreciation of fifteen years' service in behalf of the congregation. Now he knew the meaning of AJANDEK. Another badge of gold was drawn from the box and presented by Rev. Sam. Horvath in the name of the Young People's Society, and then a number of little girls came forward and in behalf of the children one of them in excellent English presented a beautiful bouquet of fifteen roses. At an afternoon service the pastor of the Presbyterian Church, Rev. Dr. Donaldson, gave an excellent address in English which all could understand and enjoy. The compliment was returned in the evening with an address on Christian Americanization by the writer in the Presbyterian Church. That was from 7 to 8.30.

Then came a Social Supper in the Hungarian Sunday School room, where about 250 fathers, mothers and children sat down and enjoyed a family banquet with a number of invited friends and were entertained with singing by the children and young people, and with an address on Christian Americanization by the writer. It must have been a good address, for it was well received. It confessed that we

have two kinds of Americanism, bad as well as good, and it expressed the fear that till recently the aliens in America got more of the former than the latter, but that both Americans and *strangers* in their midst shall have the truer kind of Americanism taught and practiced for the common good of all.

*Jelen* and *Ajandek*. Shall the Superintendent and his friends learn Magyar or shall their Magyar friends learn English? The Magyar language is extremely difficult for the Superintendent, because it belongs to a family of languages of which he and his ancestors have always been strange. Should he ever visit Hungary he will try to learn the language, because everybody there should know it, even if the pronunciation is poor. He would try also because the spirit of a people can best be learned from their own language, and he would wish to know Hungary not only by what can be seen and heard, but also by what must be felt,—its very soul. Since, however, he is American and lives and works for the Church in America, he will expect the Magyar people to accommodate themselves to his language and the spirit of his country, America. This will be easier for Magyars than for most people, because they have a talent for languages, having learned three or four of them before going to school and having learned more of them in school. It will be best for them, because now all countries look to America for help in establishing free governments in all the world, and the spirit of a government can best be acquired in the language in which its constitution and laws were first written and all the interpretations have been given.

*Jelen* and *Ajandek*. We were present with glad heart in all the services of February 23 and we learned the true meaning of *Ajandek*, the noble heart and soul of the people.

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"The large influx of foreigners in recent years has produced a serious situation. Our laws have not adequately grappled with the many kinds of problems which have arisen."

### Our Blended Races.

**W**HAT a mixed lot we are, racially. That first great Christian pentecostal audience that listened to Peter's fiery oratory shrinks in comparison with our American national conglomerate made up of all peoples and tongues.

The wonder is that we ever approximate unity of thought and action.

Another surprise lies in many cases in the short time it takes to mold an apparently hopeless alien—foreign to the tips of his fingers—into a first-class American citizen, not merely in name, but in point of view.

\* \* \*

To run through the lists of our army recruits, for instance, is a revelation as to these blended races.

Here are some specimen names taken at random from a recent list of some Chillicothe encampment men. Remember, they are American patriots loyally ready to fight for the great American democracy of which they are a part.

Heylik Yaroslov — Casarepola—Dass-coloff — Anton Lapinski — Addison — Cooper — Tapescott — Pavona—Zoliski —Wirtschaft — Towerek — Guiseppi Sanna — Millino Cosino — Frank Kuttato — Hufnajel — Meyer Chewinski—Grinnalli Giaccons — Russell — Jyurko —Podsedly — Balschak — Smith—Hartowski — Yarmash — Smvak — Obogo —Erbsnich — Juratovac — Balasauskas.

Thorough American citizens by birth, many of them, and eligible for Presidential honors. All of our national Anglo Saxon traditions are scattered to the winds in the face of such a linguistic hodge-podge as that.

\* \* \*

But our recruiting lists are racially conglomerate because our nation is.

Seventy-six per cent. of Cleveland's population of 800,000 is of foreign birth or of foreign-born parentage.

It has about 150,000 Germans, 110,000 English and Celts, 50,000 Poles, 46,000 Bohemians, 20,000 Slovaks, 2,500 Rou-

manians, 20,000 Slovenians, 6,500 Croatian Serbs, 6,500 Lithuanians, 32,000 Hungarians, 8,000 Ruthenians, 25,000 Italians, 100 Finns, 1,000 Syrians, 3,500 Hollanders, 2,500 French, 31,000 Jews, with a number of smaller groups of other nationalities.

\* \* \*

And Cleveland is fairly typical of a number of our cities to which the oft-cited melting-pot figure is wholly applicable.

They have come flocking in from every nation under the heavens. The great war has temporarily diminished the stream, but it has not changed the proportions of the blend.

"English, Irish, French and Russians, Italians, Japs, Turks and Prussians, Men from every clime and nation Swell our stream of immigration."

This was the pre-war condition, and many believe that the moment peace is declared the current will set this way again.

No doubt European nations, suffering from depleted man power, will place every obstacle in the way of emigration. And our own nation will do well to raise the barriers high. But, in spite of this, great pressure will be brought to bear upon our immigration authorities to swing the gates wide open for the throngs eager to escape from the hard conditions of war-exhausted Europe.

\* \* \*

*What more favorable opportunities for exerting influence could our Home Mission agencies ask for than that afforded by these mixed races brought directly to our doors?*

Our California coast Japanese work is an admirable illustration of what this means. And what is true there is true of all these other races with which circumstances make it unavoidable that we rub shoulders right here in our own land.

There is boundless reason for encouragement in the readiness of most of

these races to be amalgamated. Several of them, it is true, cling to their national traditions, but even this is true only of the first generation. The drift is toward Americanism. Under favorable experiences this spirit of adaptiveness and readjustment produces results in an almost incredibly short space of time. Only a few years are needed to smooth out the brogue, change the idiom, and even revolutionize the point of view. Two months will change the garb. Two years will often change the mental attitude.

*And our Mission Churches among these foreign citizens are the most active agents—next to the public schools—for bringing this about.*

The unifying influence of the Gospel works out into the national life and is influential in its development. Jew and Gentile, Scythian, Barbarian, bond and free all become one in Christ Jesus, and in the bonds of his great Brotherhood—and their blended lives help to further the great work of His Kingdom in our land.—*The Christian World.*



PRIESTS AND TEMPLE ALTAR IN CHINA.

### Priests and Temple Altar in China.

The first glance at this picture might lead the reader to think that its proper place would be in the Foreign Missions Department. But there is a thought suggested that applies to the members of our Church and relates itself to Home Missions. This postal card was sent by Mrs. Edwin A. Beck, of our China Mission, and she wrote underneath the temple altar the words, "Old woman taking incense for home altar." You must look very intently to see the old woman almost hidden in the picture, but this woman did something that is worthy of imitation by all Christians. She came to

the temple, and she took home with her from the temple altar incense for the home altar. There is a closer relation between the sanctuary and the family in a Christian land than there could be between the temple altar and the home altar in a heathen land. But do we as Christians always practice the custom of taking incense with us from the church to our homes? That is, do we carry into all the relations of the family life those sacred aims and purposes which are held up to us in the worship and preaching of the house of God? Unless we do, we do not get the help from the sanctuary that the Lord intends it to bestow upon all the worshippers.

## MISSIONARY FINANCE

Stewardship is today one of the great ideals of the world. It is not the theme of the preacher alone. Against the dark background of a terrible war it has been a flaming challenge to loyalty and sacrifice, which men have answered by the millions. Its summons is being sounded in the world of business. "The fundamental evil of modern industrialism is that it encourages competition for private gain instead of co-operation for public service" is the way a commission of the Church of England put it.

DR. RALL, in *Men and Money*.

### BOARD OF HOME MISSIONS.

#### General Fund Receipts for February, 1919.

Synods—	1919.	1918.	Increase.	Decrease.
Eastern .....	\$3,783.95	\$2,542.73	\$1,241.22	.....
Potomac .....	3,558.72	1,464.00	2,094.72	.....
Ohio .....	1,538.12	660.00	878.12	.....
Pittsburgh .....	956.00	1,018.00	.....	\$62.00
Interior .....	400.00	71.10	328.90	.....
German of the East.....	593.00	235.94	357.06	.....
*Central .....	66.63	73.72	.....	7.09
*Northwest .....	.....	.....	.....	.....
*Southwest .....	.....	.....	.....	.....
†W. M. S. G. S. ....	1,028.52	819.50	209.02	.....
Y. P. S. C. E. ....	.....	.....	.....	.....
All other sources.....	129.82	110.76	19.06	.....
	\$12,054.76	\$6,995.75	\$5,128.10	\$69.09
			Increase for February,	\$5,059.01

March 1—Increase for 8 months of fiscal year ..... \$19,215.16

\*For Hungarian and Harbor Missions only.

†The W. M. S. gave \$764.70 additional for Church-building Funds and other causes.

### BOARD OF FOREIGN MISSIONS.

#### Comparative Receipts for February, 1919.

Synods.	1918.			1919.			Increase.	Decrease.
	Appt.	Specials.	Totals.	Appt.	Specials.	Totals.		
Eastern .....	\$2,601.84	\$1,895.74	\$4,497.58	\$2,965.28	\$1,503.72	\$4,469.00	.....	\$28.58
Potomac .....	1,687.92	666.34	2,354.26	2,964.21	207.43	3,171.64	\$817.38	.....
Pittsburgh ....	1,042.02	37.81	1,079.83	956.00	493.73	1,449.73	369.90	.....
Ohio .....	560.00	933.18	1,493.18	1,738.12	488.59	2,226.71	733.53	.....
Interior .....	11.43	672.49	683.92	450.00	7.00	457.00	.....	226.92
Central .....	100.00	709.29	809.29	421.68	659.88	1,081.56	272.27	.....
German of East	230.00	683.46	913.46	542.00	311.97	853.97	.....	59.49
Northwest ....	150.64	844.47	995.11	188.55	213.76	402.31	.....	592.80
Southwest ....	.....	535.70	535.70	132.80	163.92	296.72	.....	238.98
Bequests .....	.....	.....	.....	.....	.....	.....	.....	.....
Annuity Bonds .....	.....	1,200.00	1,200.00	.....	1,000.00	1,000.00	.....	200.00
W. M. S. G. S. ....	.....	3,334.77	3,334.77	.....	2,883.52	2,883.52	.....	451.25
Miscellaneous..	.....	65.50	65.50	.....	50.02	50.02	.....	15.48

Totals.....\$6,383.85 \$11,578.75 \$17,962.60 \$10,358.64 \$7,983.54 \$18,342.18 \$2,193.08 \$1,813.50

Net Increase, \$379.58

# Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

## Our North Japan College—The School for Young Men at Sendai—Was in the Sweep of the Great Fire and Is Reduced to Ashes.

IT is with mingled feelings of fear and faith that we confirm the brief cable message in the daily press on March 12, of the destruction by fire of the two buildings—the large Recitation Hall and the Dormitory of North Japan College, at Sendai, Japan. This is the third time that our Church has had to face the loss by fire of property in Japan and China. The first was that of the burning of the Girls' School Building at Sendai, Japan, on March 8, 1902; the second, the destruction by lightning of the new Girls' School building at Yochow City, China, on June 5, 1915; and now, the third, the total destruction of the splendid building, the North Japan College, at Sendai, Japan, on March 2, 1919. This latter building was the pride of all our hearts and the glory of all North Japan. Well do we remember a statement made to us by the late Dr. John H. DeForest, that he had his misgivings during the erection of this large and handsome building as to the impression it might create in the minds of the Japanese, but he told us that when he saw the great enthusiasm and just pride of the leading citizens of Sendai on the day of dedication, he felt it was a most wise move on the part of our Mission. It became a new day in the work of our Church in that city.

All persons who have seen the main building, with its fine internal arrangements, are of one mind that it was the most imposing structure of its kind north of Tokyo. It is no wonder, then, that its sudden destruction should bring great distress to the hearts of the missionaries and cast a gloom over the members in the home Church. Only a few years ago Dr.

and Mrs. Schneder, while home on furlough, spent many days in wearied travel and nerve-racking solicitation in order to raise the funds, about \$50,000, for the additional college buildings and equipment, so needful for the growing demands of the institution. Dr. Schneder had scarcely secured the additional land, which is always a source of anxiety, and laid the plans for the erection of the college building that this calamity has overtaken the work. Is it any wonder that he should write, "It is the greatest calamity that has come into my life?" Heroic as he has always been in every hour of trial, so now he adds, "But we must not lose heart."

Why then should the Secretary couple the word "fear" with "faith" in the first sentence? Ah, brethren, it is not the sort of fear that dreads the fire, but a fear that is born out of a long experience, and, therefore, it may well be coupled with faith. We know as well as any one in the Church of the many needs that pastors and people must meet in these days. We can imagine what a shock it must be to those who put their very life and substance into the erection of a building now in ruins. "But we will not lose heart." From the ashes of our two Girls' Schools buildings in Japan and China there have arisen buildings that make possible still better service for the young women of Japan and China, and may it please God that this will also be true of the buildings that will restore the present great loss at Sendai.

The Lord is praying now, as always, in the hour of trial, that the faith of His followers fail not. This is the confidence



MIDDLE SCHOOL BUILDING, NORTH JAPAN COLLEGE, ERECTED IN 1905.

that sustains us in this greatest of catastrophies that has ever befallen our foreign missionary work. With the courage born of faith in God and faith in our people we will approach the task of rebuilding. What we hope for, and pray for, and will begin to work for, is that a small group of large-hearted men and women will, as by the magic touch of the divine spirit, come forward without any special appeals and lay \$50,000 on the Altar of Missions for the rearing of the new building that will make possible the continuation of the mental and spiritual training of over five hundred young men, and thus help to usher in the new day of Christ in Japan.

Here follows a letter from Dr. Schneider, just at hand, which will tell the story as he only can tell it in calm, simple and hopeful words:

LETTER FROM DR. SCHNEDER.

Sendai, March 2, 1919.

Dear Dr. Bartholomew:

An unspeakable calamity has befallen us. Last night a terrible gale was blowing, and about half-past two o'clock we heard the fire bells, and on looking we found a large blaze not far away, and already many sparks were being blown on

to our and the Girls' School buildings. The wind was from the Northwest. Our Seminary and Church buildings were quite near, but not in the path of the wind as it blew from the fire. But our Middle School and Dormitory caught the full force of the danger. The sparks were like a fiery rain, and soon a small building near our Dormitory caught, but it was put out by our students. Then the roof of the Dormitory caught the wind, driving the fire under the slate, but that was put out also by your boys at the risk of their lives. Then the roof of the main building caught, but was put out with the aid of chemical fire extinguishers. By that time a fire engine had arrived and we felt relieved. But then, the roof of the rear of the Chapel, part of the main building, caught just near the very top, and before anything could be done the gale had given the blaze such headway that all hope disappeared. The fire spread over the Chapel roof very quickly, and before long the whole building was on fire. The Dormitory followed in quick succession. Very little of the school furniture was saved, and the dormitory boys lost practically all their belongings.

The Girls' School Dormitory and the new building were in imminent danger, but finally escaped. It is said that some



five hundred houses burned, among them being the post office and other large buildings. The greatest loss was that of our Middle School building. That beautiful building is now a mass of ruins. Much sympathy is being expressed. We must hope that in some way it will work together for good. It is the greatest calamity that has come into my life. But we must not lose heart. We have no plans yet. Insurance \$45,000.

Yours fraternally,

(Signed) D. B. SCHNEDER.

Just a year ago, after the return of Mrs. D. B. Schneder to Sendai, she wrote: "I am again in the thick of the work here. The work is more interesting and wonderful than ever. The only trouble is that we are too few in number for the mighty work to be done. God truly is working in the hearts of men as never before. War prices are here, too. How in the world the poor people live is a mystery to me. Coal, wood, flour and everything else is soaring up in price every week."

"The biggest thing in the world is the world. The greatest challenge in the world is the spiritual need of mankind. The most powerful lever is Christ's program of world-redemption."

### A Dreamer.

*"Your young men shall see visions."*

(It used to be said that Mr. Hudson Taylor was a mystic, a visionary, a dreamer.)

An unknown dreamer dreamed concerning men,  
And what he saw in vision came to pass,  
For he, by faith, had stood on sea of glass  
And heard the Voice, and then had said,  
Amen!

Thereat, he quickly turned from heaven to earth,  
The light of glory burning in his eyes,  
To speak what he had heard within the skies,  
To preach redemption through the heavenly birth;

And so he saw what God saw from His throne,  
And thus he wrought according to God's plan,  
And thence through years, thought oft rejected, lone,  
He voiced God's message to his fellow man:—  
The dreamer died; they laid him 'neath the sod;

But now a countless host adores his God!

H. W. F.



DORMITORY, NORTH JAPAN COLLEGE, ERECTED IN 1906.

# Our New Missionaries for Japan and China



MISS ROSINA E. BLACK  
Japan Mission



REV. GEORGE RANDOLPH SNYDER  
China Mission



MISS ESTHER A. SHUEY  
*Fiancee, GEORGE RANDOLPH SNYDER*



REV. STERLING W. WHITENER  
China Mission



MISS MARIE A. HEGNAUER  
*Fiancee, STERLING W. WHITENER*



MR. ARTHUR D. SMITH  
Japan Mission



MISS ELIZABETH C. ZETTY  
Japan Mission



REV. FRANK L. FESPERMAN  
Japan Mission



MISS MAYE I. FISHER  
*Fiancee, FRANK L. FESPERMAN*

### A Real Roll of Honor.

ONE of the daily anxieties of the Secretary of the Board of Foreign Missions during the sessions of the General Synod at Altoona was the impression that the five new missionaries might produce upon the delegates by their presence. The Board had elected them in faith that the General Synod would in some way provide the means to send them, which were not in sight at the time of the annual meeting. We know that many prayers arose from anxious hearts to the throne of grace. But praying must lead to action. Had the representatives of the Board at Altoona made no special effort to impress the delegates with the need of these young people going to Japan and China this summer, it is a question whether the pentecostal blessing would have fallen upon the large audience on that last night of the Synod's session.

To God be the glory that a score of men arose to their feet, and, in response to the movings of the Holy Spirit, laid willing pledges upon the altar amounting to \$15,000.

It is of touching interest to read the names of these contributors with the amounts pledged. Elder Emory L. Coblentz, Esq., of Middletown, Md., in a stirring address pledged \$1,300 towards the first year salary of Mr. George Randolph Snyder, whose father is the faithful pastor of the Middletown congregation. Elder F. von Tackey, of Titusville, Pa., will give \$5,000. The Bedford congregation expects to raise the salary of a single missionary, \$750, for a period of seven years. Rev. J. Albert Eyler is pastor. A group of friends at Allentown, Pa., with Elder James Wuchter, Chairman, will provide the salary for Miss Elizabeth Zetty for one year. Elder Aaron Esterly, of Youngstown, O., had pledged \$100 for his congregation, but Dr. F. Mayer, pastor, has sent \$165, going "over the top." One of the beautiful contributions was that of Elder D. A. Stickel, of Hagerstown, Md., who made an additional pledge of \$100 in honor of his pastor, Dr. J. Spangler Kieffer.

We would like to mention the amounts

pledged by these noble helpers, but we fear in many instances they would be incorrect, as in the case of Youngstown. We do feel that the occasion and the results warrant the publishing of the names and addresses of those who will make it possible for the new appointees to sail early in the Fall. They are as follows:—

### List of Pledgers.

- Emory L. Coblentz, Esq., Middletown, Md.  
 Mr. Henry L. Prange, St. Louis, Mo.  
 Rev. V. J. Tingler, Buffalo, N. Y.  
 Mr. F. Von Tackey, Titusville, Pa.  
 Bedford Church, Bedford, Pa.  
 Mr. Milton Warner, Philadelphia, Pa.  
 Mr. George B. Smith, Dayton, Ohio.  
 Rev. W. F. De Long, Annville, Pa.  
 Rev. L. J. Rohrbaugh, North Lima, Ohio.  
 E. A. Rice, Esq., York, Pa.  
 Mr. H. M. Housekeeper, Philadelphia, Pa.  
 Mr. H. Irvin Moyer, Perkasio, Pa.  
 Rev. L. E. Bair, Millersburg, Pa.  
 Rev. Edgar V. Loucks, Bellevue, Ohio.  
 Mrs. Daniel G. Glass, Lancaster, Pa.  
 Rev. I. S. Kosower, Baltimore, Md.  
 Dr. George W. Hartman, Harrisburg, Pa.  
 Mr. George J. P. Raub, Quarryville, Pa.  
 Rev. and Mrs. Shuford Peeler, Charlotte, N. C.  
 Aaron Esterly, Esq., Youngstown, Ohio.  
 Mr. and Mrs. William H. Dechant, Reading, Pa.  
 Rev. David Dunn, Turtle Creek, Pa.  
 Rev. Floyd R. Shafer, Tatamy, Pa.  
 Rev. George Albert Snyder, D. D., Middletown, Md.  
 James Wuchter (Chairman), Allentown, Pa.  
 Dr. W. F. Curtis, Allentown, Pa.  
 F. K. Berkemeyer, Allentown, Pa.  
 Rev. Theo. F. Herman, D. D., Lancaster, Pa.  
 Mr. D. A. Stickel, Hagerstown, Md.  
 Rev. R. W. Miller, D. D., Philadelphia, Pa.

### A Story You Should Know.

WHEN Dr. Christopher Noss, of our Japan Mission, spoke at Ursinus College a year ago, he told a story that made a deep impression upon the students. It should be retold in every Sunday School of our Church, and that is the reason why we publish it. Dr. Noss said:—

"Iseki and his widowed mother work the whole year round in the rice fields about a mile distant from the walls of the city in which they live. They receive as their hire an amount of produce which fifty American dollars would buy. In the rural districts of Japan the children are sent to public school for six years. Now, this boy led his class at school and among 150 scholars that means a great deal. He wanted to know about God, for deep down in his heart he knew there was some such being in existence, but the teachers laughed at him. The principal of the school, who prided himself upon his superior knowledge, assured the boy that such a thing was all foolishness. But Iseki would not be satisfied. One day about three years ago he was wandering through the streets of the city at the time of a great festival. He happened to hear me as I preached from a soap box on 'God Our Father.' A few days later he called at my house, and, slipping by my secretary, walked into my office. He asked me to prove to him that there was a God. I told him such a thing was **impossible**. We call God our Father, whom we love; but it cannot be proved, it must be felt. The question is not, 'Is there a God,' but 'What God is.' Notice that smoke on yonder mountain. That means there is a fire somewhere on that mountain. We all can reason that far. We further know that there is most likely a man up there, for no animal can kindle a fire. So much is proved, but if you want to know anything further you will have to climb the mountain and talk to the man. Now that is the way it is with our God—if we want to know Him we must talk with Him and do His will.

"The young man shook his head. 'I do not understand all you say,' he replied, 'but it does me good to speak to you and I shall come again.' I was deeply interested in the boy. He did come again. He had had another interview with the principal of the public school, who insisted that there was no God and that no educated man believed it. I talked kindly with the boy and finally persuaded him that I believed with my whole heart in

the living God and tried to make him understand matters as best I could. As a consequence, Iseki became a Christian. I tell you this story, my friends, to show you the need for Christianity in Japan. She is a nation at sea; she is looking for a religion; seeking for God. Some months after the incident just related I heard that eight young men had been converted as the result of this young man's work. He is now leading a beautiful Christian life of testimony and service, and, my friends, I feel that in sowing such a seed in the heart of Japan I have done a work that will endure, and I sincerely wish that all of you might share these joys."

### Teaching the Blind to Work.

SIR ARTHUR PEARSON, the blind founder and director of St. Dunstan's Hostel for Blinded Soldiers in London, has been delivering very interesting lectures as to the nature of the work. He gave the credit for achieving the victory over blindness to the splendid generosity of Mr. and Mrs. Kahn. As a basis for his noble undertaking he said, "The goal of all the work is normality." He does not believe in doting on one's afflictions, for "if a man has any trouble and you keep rubbing it in long enough, he will really succumb to it." It is his opinion that "we have nothing to do with affliction. We don't know what it is. We have nothing to do, above all, with that most beautiful of Christian virtues, patient resignation. As soon as a man arrives at St. Dunstan's, I tell him that there are no blind there, but simply a cheery lot of normal men who can't see." Sir Arthur finds his greatest difficulty in handling the wives and mothers of the blinded men, who are naturally very sympathetic with the unfortunates. He does not want these men to have any assistance in moving about the buildings. "I always tell the men that the best way to learn not to bump your nose on the door is to bump it." Here follows the methods pursued in teaching the blind to work:—

One of the first things we teach the men is, peculiarly enough, dancing, for it gives them a sense of balance and a feeling of security in getting about. A man feels most his loss of freedom in getting about, and dancing is an excellent lure to bring it back to him. Our Friday evening balls are astonishing to visitors, for they see many of the girls going about with their eyes shut. The fellows, you know, like to do the steering. Then they learn to play checkers, dominoes, chess. They debate. They play musical instruments of every description. They have entertainments of every kind and latterly they have been supplying most of the talent themselves. When the news came of the signing of the armistice, there was a general strike. They set up the band (and it is not at all a bad band) on the fire engine, and the whole 400 of them followed it through the streets of London. And you can bet the people didn't give them half a reception.

Every one of the men learns to read the Braille type, and when he is through he can read at the normal speed. One of the men who had had one hand blown off and all but his little finger removed from the other, learned to read Braille with that finger, and more than that, learned to use the typewriter at about half the normal speed. Every one learns the typewriter as a matter of course, and with what facility is shown by the case of Bocking. I came down the hall one day and heard a typewriter going at a fair rate. I asked who it was. "Bocking, sir," came the answer. "I'm writing to my mother." "How long have you been at it?" I asked. "Five weeks, sir, and I have never seen a typewriter."

Our stenographers leave with a guaranteed speed of 100 words a minute, and then can probably do 125. There are forty-two of our men working in offices in London, and are getting normal wages, or bigger wages than they did before in their old positions. Our telephone operators do the work just as well as seeing persons. In a competitive examination of masseurs in which 342 contestants from all parts of England took part, one of our men took second place. Most remarkable are our carpenters. They do admirable work with the ordinary tools, and at times our visitors are treated to an uncanny sight. The regular work goes on until 4 o'clock, but an extra hour is given to those who wish to continue by themselves. On winter evenings, it is dark, of course, and since the seeing supervisors have gone home, the lights are turned out. Then one hears a chorus of hammers and saws coming from a pitch dark room. The blind are at work.

Late in the afternoon, out on the grounds, you will see the boys making their way down to the lake for a swim, or engaged in tug-o'-war, or wrestling; or you will see them rac-

ing for all they are worth along the cinder path. They are like all the rest of the boys the world over.

The causes of the success of St. Dunstan's are several. In the first place, there is always the refusal to recognize a handicap. Then there are the blind teachers. All the teachers are blind, and under them a man feels that, since his teacher has succeeded, his pupil must succeed. And, finally, there is the superb courage of the Anglo-Saxon race, the courage of Chateau-Thierry, of Vimy Ridge, and of Ypres.

The work of St. Dunstan's will make a difference to the whole world, for the Canadians who have benefited have already taken steps to save from darkness the 7,000 blind in Canada, but Colonel Bordley here has resolved that when he is through with the soldiers he will devote himself to the blind at his place in Evergreen, Baltimore.

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### Language Study in China.

REV. J. FRANK BUCHER.

I CAN well remember the beginning of our language study in China.

Before we arrived on the field, the Missionaries of the Yochow Station had engaged Chinese scholars as personal teachers for the new arrivals. Mrs. B. and I were assigned the same teacher. When he came, Mr. Reimert very kindly came to our room and gave us some much needed help. Then he left us alone with our teacher, who could not speak one word of English, while we could not speak one word of Chinese. With Baller's Mandarin Primer as a guide, we began. But not having the guidance of any experienced missionary as we continued our study, many false starts were made, many side issues wasted our time and efforts. The teacher's mother was sick, his father died. Much time was lost. In fact, our first year of study in China left us thoroughly discouraged and very much disheartened.

Such experiences must have been common throughout China, as there was a great demand for the opening of Language schools. To meet it, a school was opened at Nanking, in connection with Nanking University. Here a very thorough one-year's course is given under the direction of competent Missionary teachers. Trained Chinese

scholars assist the student in getting tone and pronunciation and I have no hesitation in saying that a newly appointed Missionary makes as great progress in the study of the Chinese language in one year as was made in three or four years under the old system, or rather lack of system.

The younger Missionaries of our Reformed Church have all had the advantages of this training, and they have responded nobly to the opportunity given them. Miss Gertrude Hoy not only led the school in scholarship, but, as I was told by one of the Missionary instructors "She learned all that we could teach her and I do not know how much more." Miss Marion Firor also led the school in her year. Prof. Karl H. Beck ranked very high in his year. All the other new arrivals did splendid work. While last year, 1917-18, Miss Sellemeyer added to the proud record of our Mission by standing second in rank.

This continued success in language study on the part of our younger Missionaries has given great encouragement to all the members of the Mission, and we wish them God-speed in their years of continued study on the Field.

### **Telling Points About Modern Japan.**

**J**APAN'S foreign trade is six times as large as it was twenty years ago.

\* \* \*

Four years have changed Japan from a debtor to a creditor nation. She has redeemed her foreign loans, and, up to the present, lent her Allies 1,300,000,000 yen or about \$650,000,000.

\* \* \*

The exigencies of the war have drawn Japan and United States into closer trade relations than ever before. The United States is Japan's best customer and also heads the list of the nations that sell to Japan.

\* \* \*

Japan is enjoying a business and industrial development that will penetrate every market of the world. Shall she not

carry Christianity with her into every port?

\* \* \*

The five great industrial cities of Japan have increased 325 per cent. in population in the last ten years. The rapid industrial expansion has brought great prosperity, but also many evils, such as twelve to fifteen-hour working days for women and children, and overcrowded and unsanitary conditions in the factories.

\* \* \*

Fifty-six per cent. of Japan's factory operatives are women, and twenty-three out of every one hundred women who enter factories die in a year.

\* \* \*

The majority of female workers are under twenty years of age.

\* \* \*

More people die yearly of tuberculosis in Japan than were killed in the Russo-Japanese war.

\* \* \*

Japan is the only nation in Asia which now has a public school system prepared to educate all her people. Thousands of students from China, Korea, the Philippines and India come to her schools and colleges, making these islands a strategic point for Christianity.

\* \* \*

The Japanese college is a new driving point for Mission work. There is a growing agnosticism among students. Out of thirty thousands of college grade in Tokyo, nine-tenths definitely enrolled themselves as without religion.

\* \* \*

Out of the entire 54,000,000 inhabitants it is estimated that 30,000,000 have never heard the Gospel.

\* \* \*

While the number of Sunday School scholars has increased over three and a half times in fourteen years, there is still only one child in fifty connected with a Sunday School.

The aim of our Mission is not to Americanize the Japanese, for their interpretation will probably bring fresh interest and new appreciation to Christian forces in America. They, like ourselves, must think of missionary enterprise in international terms.

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### In a New Role.

Everyone knows the fine musical ability of Miss Kate I. Hansen, of our Miyagi Girls' School, Sendai, Japan, but few have heard the latest news—she is the editor of "Hymns and Anthems for Women's Voices" in Japanese. This is a rare collection of twenty choice musical compositions, including such eminent composers as Beethoven, Gounod, Smart, Spohr and others. All these selections have been sung by the choir in our Nibancho Church, of which Miss Hansen is the Director. The publishers are the Christian Literature Society of Japan, Tokyo. Congratulations to Miss Hansen! What an addition to the propaganda of the Gospel in Japan!

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### New Graded Sunday School Lessons in Japanese.

THE Japanese Sunday School Association has just announced that the new graded Sunday School lessons are coming from the press. These lessons are not merely a translation of the graded lessons now used so generally throughout the United States and Canada. The truths have been oriented so they will convey the right impression to the Japanese mind. One of the larger difficulties was to obtain illustrations for each lesson. Copyright laws prevented the use of some very suitable pictures. The endeavor is to have at least one illustration for each Sunday for the first five years. These pictures will be in colors for class use by the teacher. Many pictures will also be used for illustrating the students' class book for the upper six years.

The first year of each department is briefly as follows: Beginners, first-year topic, "God the Loving Father and His Children." Some of the larger group topics are: "The Father Providing for His Children's Needs," "Practical Kindness," "God's Good Gifts," "The Father Training His Children," "Thanksgiving for His Care," and "Friendship." These lessons follow Scribner's first year beginners' course, together with the International course by the same title.

In the primary course the first year is on the topic, "Jesus' Way of Love and Service." This course takes the interesting concrete stories from the life of Jesus and treats them from the standpoint of the child. Such topics as "Jesus in the Home," "On a Journey," "Helping a Fisherman," "Never Too Busy to Help," "Helping a Blind Man to See," "Jesus and Children," and "The Good Shepherd." This course follows the outline of Scribner's course on the same subject.

The first year junior is "Heroes and Heroines of the Old Testament." The theme for the intermediate grade, first year, is "The First Disciples and the Great Pioneer Paul." These studies are not to be doctrinally treated, but heroically and as model Christians. The entire course will be completed just as soon as possible. The latest figures indicate that there are 156,245 in the Sunday Schools of Japan. Trained teachers, graded schools, and expressional activities are accomplishing much in religious education and soul-winning in Japan. Those who visit Japan at the time of the Eighth Convention of the World's Sunday School Association in 1920 will be greatly interested in the development of the work in the last ten years, not only in Japan, but in China, Korea and the Philippines. Trained Sunday School Secretaries are active in all of these great fields.

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Why not plan now to attend the World Sunday School Convention in Tokyo in the Fall of 1920?

**Christianity and the World's Workers.**

[During the Missionary Conference at Frederick, Md., the remark was frequently made, "I wish Dr. Bartholomew would publish these addresses." The long illness of the Secretary of the Board of Foreign Missions is one reason why these addresses did not appear at an earlier date in the "Outlook of Missions." We bespeak for them the same careful reading as they received a hearing at Hood College.—John H. Poorman, Mission Study Secretary.]

## IV. THE WORD AND THE WORLD.

**T**HIS world war has made us think in world term. In all the addresses of President Wilson he points the nation to the interests of all the nations. We are a part of the life of the world. We are not only, always, to think first of America, but always, also, of humanity. Our nation has been a sort of prophetic sample of mankind. We are not made out of a single stock. Here we have a great melting pot. Here we have tried to bring all the world together upon the terms of liberty and peace. Is it asking too much, then, that a nation made up out of the world should understand the world?

**"A**MERICA is the great moral force of the world and the arbiter of the world today that occupies such a unique position as our nation. The destiny of mankind through that force." There is no nation in the eyes of the whole world are fixed upon us. Some of the nations are appealing to us for bodily relief, others for spiritual redemption. We are in a position where we can render a real service to humanity. One weakness with us has been that we have been thinking too much of our own, and not enough of the needs of the world. There is a narrow conception of national patriotism that tends to dull and dwarf the nation as well as the individual. Our ideals must be international as well as moral. And we must be so united in the bonds of a common aim that we can by the force of our national example and by the weight of our national influence lead the world to a permanent peace. "American character as well as American enterprise is going to be put to the test." In the degree that we will strive to serve the whole of mankind will we become a world-power. Everyone should be taught that our nation can only be a great moral force in the proportion that it spreads the truth. This is the peculiar task of the Church of Christ. The cross must go with the flag if our emblem is to exert an influence among all men in all lands.

**"A**BOVE all nations is humanity." This was a saying of Plato, the great philosopher of his day. At no time in the world's history is its re-statement more necessary than in our day. While the citizens of a nation should be loyal to that nation, yet the progress of the ages has been such as to break down the barriers between the nations, and to make all races neighbors. The world is one big neighborhood. The spirit of the age is to bring all mankind together in a common life and for a common purpose. Where the mind of Christ rules, the strong will support the weak. But this is not the case among the nations that are self-conscious, ambitious and determined. They still seek their own, and in doing so they resort to war. Opportunity is a privilege that should be common to all men. It is a false theory that "all nations are and must be selfish." There is no necessity for any nation to crave, much less to wield, a world-power. Whenever the policy of a people is based on selfishness, and cunning, and intrigue, there you can expect sorrows and miseries. Race prejudice, national hatred, trade rivalry, religious bigotry, and political injustice are among the causes that produce wars and rumors of wars. Taking advantage of the



"backward" peoples, lording it over helpless nations, and dominating ocean traffic, these are the causes that lead to bloodshed. Humanity is bigger than all nations. The only race in the world is the human race. The welfare of all peoples is bound up in the welfare of each individual. We constitute a family of nations. There is one vast brotherhood in all the world. Above all kingdoms is the Kingdom of God. To translate this new internationalism into terms of loving service, and to do it in the spirit of sincerity and truth, this is the great task of the Church of Christ; this is the aim of Christian Missions.

**T**HE work of Mission is not a human invention, but a divine intention. It is not an after-thought of man, but a forethought of God. "The Father sent the Son to be the Saviour of the world." Through Him alone can the world be saved. "God was in Christ reconciling the world unto Himself." Judson Smith was right when he said: "China has no sorrow that Christ cannot cure; India, no problem that He cannot solve; Japan, no question that He cannot answer, and Africa, no darkness that He cannot dispel." If Jesus is so able that He can save all, then there can be no doubt but that God wills that all men shall be saved.

**W**HY has not this wise and gracious plan of God for the salvation of all men been carried out? There is only one answer, and that is the problem of the diverse races in the world. Since the beginning of mankind the race-feeling has been the one great issue. We find it in all ages, and in all climes, and among all peoples. Some men hold that racial clash and national friction are essential to human progress, and that it is the divine method of world-education. At the Universal Races Congress in London, in 1911, Dr. Von Luschan, professor of anthropology in the University of Berlin, set forth this conviction: "Racial barriers will never cease to exist; and if ever they show a tendency to disappear, it will certainly be better to preserve them than to obliterate them. The brotherhood of man is a good thing, but the struggle for life is a far better one. Athens would never have become what it was without Sparta; and national jealousies and differences, and even the most cruel wars, have ever been the real causes of progress and mental freedom." How abhorrent such views to the spirit of Jesus, who taught that all men are brethren, and urged that men everywhere should dwell together in the unity of the Spirit and in the bond of peace. Whatever strength any nation possesses it should be willing to share it with every other nation. If any nation is not so strong as other nations, it should be carried along in the spirit of the Chinese boy who was carrying a younger child. A stranger stopped the boy and spoke pityingly of the heavy burden he was bearing. "That is not a burden," replied the lad, "that is my brother." The weaker as well as the stronger races have their contribution to make to the full wealth and glory of humanity. For this purpose, and this only, does Christianity exist.

**T**HE great founders of the modern missionary movement had caught this spirit. They were men of big heart and of large vision rather than of small credal systems. One reason why they went to the ends of the earth with the Gospel message was that they were too big to submit to the horizons existing at home. The faith of Robert Morrison in China, of Robert Moffat in Africa, of William Carey in India, and of Cyrus Hamlin in Turkey was a virile and joyous proclamation of a complete life for continents and races. These pioneers sought to bring "everything into subjection to Christ," and they fervently believed that the kingdoms of this world were to become the kingdom of our God. All their successors in the work have gone forth with this faith and hope. They are

preaching a whole Gospel for the whole man to the whole world. Professor William Adams Brown says: "Christianity is not simply a religion for individuals. It has a public message. It contemplates the reconstruction of society as a whole, as well as the units that compose it. Best of all, the gifts which it offers man is the right to share with God in his work of making out of this wonderful, growing world of ours,—all that in the divine plan it was meant to be."

**T**HE Church's problem is with the tragedy of the world, and the moral tragedy of the world must be seen first as a social fact. We are guilty of each other's sins; and the Gospel which is to save us, must save us together. True religion is a social force. No man can be religious alone. There must be a relationship to God and to man. The Church is man's expression of his religious life and instincts. It is the business of the Church to save, not itself, but the world.

**T**HE work of Missions is co-extensive with the human race. It is world-wide in its scope, and until it has so spread over the whole world Jesus cannot see of the travail of His soul and be satisfied. Of old Jehovah said: "I will give thee for a light to the Gentiles that thou mayest see my salvation unto the ends of the earth." God's heart of love has gone out in Christ into all the world. There is no man anywhere that may not run into His arms, if he wills to be saved. It is true, the Father began with a single race to gather unto Himself a chosen people, but as we look back over the years we realize that He began with one race, not that He might end with it, but because He must begin somewhere in the world of men, intending never to end until every knee shall bow at His throne and adore Him as God and Father of mankind.

This, too, was the mind of Christ as He went about doing good. "Born in the limitations of His own race and time, the noble thing about Him was that He saw no narrower horizon than the uttermost souls of men, that He went through the world free from all the petty racial jealousies and ill feelings and divisions, loving the whole world with an equal heart."

**W**HAT an estimate Jesus laid on the ability and willingness of the people to whom He gave His world-wide command: "Go ye into all the world, and preach the Gospel to every creature." They did not have a clear idea of the then known world. And yet Christ had faith in these humble folks to commit to them the spread of His Gospel among the nations of the world. They went forth with faltering steps and trembling lips to bear the glad tidings of great joy to a sin-smitten people. It is an open question whether their minds had yet risen to the full conception of the wide world. Have we, upon whom has fallen the light of twenty centuries! A redemption for the whole world is one of the hardest conceptions for the average believer to grasp. That Christ died for a few elect, and not for all men, is a doctrine some men still cherish. And there are not a few who would have us believe that it does no good to try to save certain races of men, because they are so low down in the scale of being. Jesus Christ was brother to humanity everywhere. Within the circle of His friends stand peasant and king, serf and csar. There is no human relationship that the Saviour does not touch with His seamless robe.

**O**PEN your Bible at any book or chapter and you will feel the throbbing heart of the Father in heaven for His wayward children on the earth. It was God's love for the *world* that moved Him to send His Son "that whosoever believeth in Him should not perish, but have everlasting life." The

good tidings of great joy of which the angels sang at His birth "shall be to *all* people." On the threshold of His ministry the herald announced: "Behold the Lamb of God which taketh away the sin of"—not Judea, nor Samaria, but, "the sin of the world." In speaking of His own mission, Jesus said: "I am the Light of the *world*." When He taught His disciples to pray He taught them to pray in world terms. The word "world" occurs thirteen times in His own wondrous prayer in John xvii., and the words "Judea" and "Jerusalem" not at all.

The present stage of world-evangelization demands of us a larger view of the whole question than we have been in the habit of giving it. The time has come when we must think in world-terms even as God has always thought. God has never thought in continents, or nations, or tribes. No one hemisphere can contain all His love. "*God so loved the world.*" No single nation is His peculiar people. In every nation he that feareth Him and worketh righteousness is His chosen one. The whole world is to be saved from sin and death. Humanity is an organic whole. Mankind is one. All the world is knit together. Sin came into the world, and death by sin.

**H**OW to save the world from sin has been the problem of the ages. God sent His Son to be the Saviour of the world. He is the only solvent for sin. Men will resort to all sorts of remedies to destroy sin and to uproot oppression. The only panacea for the sins of men and the sin of the world is the grace of God which bringeth salvation. And until that grace has found a throne in every human heart, the effects of sin will be felt all over the world. Is there a stronger plea, a more convincing argument, in favor of world-wide Missions? When the Church of Christ in America, with its millions of Christians, will obey the command of the Great Captain of our salvation, and "*go*" with the Gospel into all lands and "*teach*" it to every creature, then we may look for that healing reign amongst us, of which the psalmist sang: "Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase. Righteousness shall go before him; and shall set us in the way of His steps."

**N**EVER since the Christian era has there been such a challenge like that of the present hour. Now is the opportunity for the leaders and workers at home and abroad to be attempting great things for God. This world war will have been won in vain if it does not promote the salvation of the whole world. We dare not wait nor falter in our efforts. Ex-President Taft has wisely said: "Looking for something to turn up ends in doing nothing until it is too late to do anything." The world is entering upon a new business and industrial era, with all past traditions suddenly upset. Men of affairs see this, and they are making their plans for the after-the-war-time. I was greatly edified in reading the excerpts of an address by a New York banker at the Association of Business Men in Chicago a month ago. He urged business men to retain their grip upon the present world situation, and he declared that so far American business men are lacking an ability to see themselves "in the larger world picture," and because of having lived and traded in "domestic terms" they lack a vision of world-wide competition. He said: "We assumed that the experiences of other countries meant little to us because of our differences, real or imagined, between their conditions and our own. We are coming to see that our splendid isolation from the world instead of being 'splendid' was rather 'stupid,' and that even if our domestic interests are to be protected, we must adjust our vision to a world horizon instead of to one which marks our geographical boundaries. We have learned that our

world trade, world connection, world problems, and hence world difficulties, appear definitely included in what the future holds for us."

LET me place by the side of this declaration of a sage banker, the call of the laymen to their denominations for 1918. They said: "We have no higher duty—one might almost say no other duty—than to win this war, and to achieve the ends for which we are engaged in it." And what is that end? It is the making possible of "a world wherein all men everywhere shall see in God their Father, and in all men of every class and every race their brothers." Miss Burton, in the "Women Workers of the Orient," asks: "Could there be any more concise, any more accurate, definition of the aim of the foreign missionary enterprise? We must seek the accomplishment of that aim today at the cost of the destruction of human life on the battlefields of Europe."

NEVER before have the Christian forces of the world faced a more favorable opportunity or a more fearful responsibility. It is a testing time for the powers that make for righteousness. The Church is on trial, and if she neglects to meet successfully the present world crisis, it will weaken her power both at home and abroad. It is a whole world task that confronts the Church of Christ, and the test will be the adequacy of Christianity as a world religion. Dr. Robert E. Speer has put the issue in few but plain words: "If my Christ is not big enough so that He can save the whole world, He is not big enough to save me. And if He is so big that He can save the whole world, and there is in my hand any power to help Him to do it, I stultify my own faith, I deny my discipleship, if I withhold from Him the co-operation that I can give."

THE world war has thrust upon us anew the task of a world redemption. Bear in mind, we are studying "Christianity" in the light of "the world's workers," and amid the darkest shadow, save that of Good Friday, that ever fell upon the earth. The fight is on for the spiritual redemption of the whole world. This is the sole, unselfish aim of America's entrance upon the world's arena of cruel warfare. Every utterance of our great national leader breathes this spirit. For two years our nation kept aloof from the bloody strife. "Splendid isolation," as the New York banker phrased it, was the motto of America. But this was the intent of the Monroe Doctrine. Ex-Premier Asquith, in a recent address before the National Liberal Club, said that it was "the very good fortune of the United States that in the supreme crisis of her national history" she had men to inspire and guide her. In that same address he said that "President Wilson has taken the greatest decision of our age." That was a big saying in times like these, full of great decisions. "It was certainly a more vital decision than Washington's gospel of isolation, or Monroe's doctrine of hemispheric responsibility, or even than Lincoln's dictum that this nation could not endure half-slave and half-free. For it affects enormously not a nation, nor a hemisphere, but a world!"

IN God's great love-plan for mankind we, the children, of this new age, this great century, are facing a call to carry the Gospel message to all the world. Are we willing to make the greatest decision in our lives? Only he who sees his relation to the whole family of man and the eternal purpose of God will live the noblest, act the best, and win the crown. God sent Christ *into* the world. Christ sends us *out* into the world. What a mission! "Go ye into all the world!" What a vision! "Preach the Gospēl to every creature!" A larger plan has never been in the mind of man. It is divine, and by helping to carry it out we will make our lives immortal.

Let our hearts beat in unison with the heart of Jesus while we pray: "Thy Kingdom come." Let us see to it that "none but Jesus" shall ever sit as King of Nations, and that He alone shall wear the diadem of the world. Then the brow of the Saviour of all mankind shall no longer show the scars of that crown of thorns which He wore in seeking to save the whole round world, but the nations of them which are saved shall walk in the light of the throne, and the kings of the earth shall bring their glory and honor, and say,

"All hail the power of Jesus' Name!"

### Book Reviews.

*The Greater Task.* By William C. Shaeffler. Published by Fleming H. Revell Co., New York City. Price, \$1.25.

Dr. Schaeffer, the author of this new book, is well known in the Reformed Church. He is a professor in our Theological Seminary at Lancaster, Pa., as well as the Chairman of the Committee on Social Service, and as such has made a thorough-going study of the subject which is treated in this book. The volume is divided into two parts, the first treating on "The Realization of the Kingdom of God," and the second "The Duty of the Individual and of the Congregation in the Realization of this Kingdom." The author draws a very clear distinction between the lesser and the greater task of the Kingdom, basing his argument on the great commission, Matt. 28: 18-20. The lesser task is to make disciples of all nations. The greater task is expressed in the words, "Teaching them to observe all things whatsoever I commanded you." The one is expressed by the term *Evangelization*, the other by the word *Christianization*. The book is a very clear and forceful presentation of a very vital subject that interests the whole Church. There is abundant material here for sermonizing and for groups of individuals who wish to study the phases of the social mission of the Church. While the book has a theological background, its style is clear and simple and it is intended for lay readers as well as for ministers of the Gospel.

*The Country Church in the New World Order.* By Edmund deS. Brunner. Published by the Association Press, New York City. Price, \$1.00.

Dr. Brunner is connected with the Federal Council of the Churches of Christ in America and has had many opportunities for making a study of the American country church. His first parish was located in a country community, so that he could draw the material which he gathered out of his own personal experience. The country church plays a vital part in the reconstruction period. The author discusses such questions as: "The Demand for New Country Church Architecture," "The

Village Side of the Rural Problem," "Rural Community Organization," "The Country Church and the War," "The Country Church in Reconstruction," "The Country Church and the City Boy."

The book is well worth studying and is a valuable contribution to present-day Home Mission literature.

*Altruism—Its Nature and Varieties.* By George Herbert Palmer. Published by Charles Scribners Sons, New York City. Price, \$1.25.

This book constitutes the Ely Lectures delivered by the author at Union Theological Seminary, New York City, in the spring of 1918. The subject of Altruism, which is the spirit of unselfishness, is approached from a new and interesting angle. The author discusses Altruism as it appears in Manners, Gifts, Mutuality, Love, Justice. But all of these subjects are handled in a new and interesting manner. There is close discrimination between these expressions of unselfishness and other forms which are very closely akin to them.

*The Faith That Makes Faithful.* By William Channing Gannett and Jenkin Lloyd Jones. Published by the Stratford Co., Boston, Mass. Price, \$1.25.

This is a little volume by two pastors, one a retired minister in Rochester, N. Y., and the other the late pastor of All Souls' Church, Chicago. The book is now in its thirty-sixth thousand, and has been translated into a number of different languages. It is a collection of "plain little sermons, that and nothing more." Many of them have been published in pamphlet form and have now been brought together by an American publisher. The subjects are suggestive enough to awaken an interest: "Blessed Be Drudgery," "Faithfulness," "I Had a Friend," "Tenderness," "A Cup of Cold Water," "The Seamless Robe," "Wrestling and Blessing," "The Divine Benediction."

These sermons have done duty in the pulpit. They have been read by the bedside of sick people. They have been given as gifts at the bridal altar; and they have blessed and enriched those who have been fortunate enough to come under their mighty spell.

### Dr. Apple is the Executive Secretary.

**W**E believe that the selection by the Commission of Twenty-five of Dr. Joseph H. Apple, of Frederick, Md., as the Executive Secretary of The Forward Movement of the Reformed Church can spell only *success*. Dr. Apple needs no name card on his coat lapel to tell the great majority of our pastors and people who he is, where he lives, and what he is doing. As the President of Hood College, for twenty-five years he has won the esteem of a host of friends who have seen that institution grow under his wise leadership to one of the leading colleges for women in the nation.

There are few men who possess, to the same degree, the charm of personality that he does for the director of the biggest job that our Church has ever undertaken. This position demands great faith, daring courage, sweet patience and boundless energy. All of these traits are in the possession of the man who has been chosen to direct the work of the campaign. It was our privi-



DR. JOSEPH H. APPLE.

lege to be in a small group who recently met Dr. Apple while he still held the appointment under advisement, but he made the impression upon us that it will be his constant aim first of all to call forth in every possible way the spiritual resources of our people.

This is the great necessity. Our people are no worse than those of other denominations, but there is a concensus of opinion that all Christians have come far short of their duty to God and their fellowmen. We must first of all then do the first works that lead to true repentance. We must come to know our hearts better by a faithful study of the Bible. We must get into closer fellowship with the Lord by daily prayer. We must be more regular in our church going. After we get right with God and right with our fellowmen, then, and not until then, will we be ready to go forward with the work of the Kingdom. In fact, our own spiritual preparation will be the best contribution that we can make to the progress of the Kingdom of God.

We wish to congratulate the Commission upon its wise choice of such an able Executive Secretary. We desire to felicitate Dr. Apple upon the splendid opportunity that beckons him in his acceptance of a position that invites to the accomplishment of a magnificent work for the Church. And we hope we can pledge the fullest confidence, the heartiest support and the faithful co-operation of all our pastors and people.

God's call to our Church is: Go forward! We have heard that call, and our feet are ready to begin the march to victory.

It is not only a time to plan for and to begin to do larger things in a constructive way, but it is the time also to confront the Church, as never before, with the idea of the permanence of the foreign missionary undertaking. In my judgment this is the most nearly permanent work that is being conducted in the world to-day.

—JOHN R. MOTT.

# Woman's Missionary Society

EDITOR: MRS. EDWARD F. EYEMAYER, 29 N. THIRD STREET, EASTON, PA.

## Editorial.

THERE never has been an Easter like 1919 in the appalling devastation of human life. In all the history of the world there have never been so many graves in one year. They who have passed under the Great Shadow in His Presence must yearn for the millions and millions of paganism and heathenism who sorrow without hope.

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There are much worse things than death physically. They are dead life and living death. Christianity applied to world conditions is the X-ray to show the infected places. The Risen Lord has given us a love for life. This is why we love Easter. Easter is hope; Easter is promise; Easter is life.

\* \* \* \* \*

So is childhood hope, promise and life. Everything ahead! The charm and the tug of the appeal! But most of all, the accountability of it, for we all help to make or mar every day. The crusade to make the world a fit place to live, sees "a long, long trail awinding" into not only devastated Europe, but the vast Orient. No martial music, no beating of drums, no colors flying, no applause and cheers of the throng will bolster the courage of the recruits. Rather shall it be the gleam of Him who said, "Go . . . All power is yours . . . I am with you to the end." The quest of life with spiritual weapons. The Lord is Risen, indeed, but He calls us with a voice of eternity to arise with Him anew in building the life of the world.

What a seasonable time to present Child Welfare! The Path of Labor under study just now, quotes the child labor situation in North Carolina more frequently than any other State. It appeared time to hear the best sentiment from the best people in the good old Tar Heel State, for these citizens of right are no prouder of the pet sins of their beautiful state, than are we of ours. Therefore, at the direction of the Editor, Mrs. C. C. Bost of Hickory, N. C., has assisted in this issue. She writes: We consider ourselves fortunate in having secured the article on "Child Welfare in North Carolina" by one peculiarly fitted to handle the subject. We are also appreciative of "Maryland Child Laborers," "Hungarian Vacation Schools" and "The Need of Kindergarten Work in China and Japan." All contributed by intensely interested writers.

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The monthly program outline on "Mountain and Mills" in the "Path of Labor" will be omitted this month. However, material in this issue can be used. The program will be much strengthened by the use of the article "Child Welfare in North Carolina." By all means send to the National Child Labor Committee, 105 E. 22d St., N. Y., as suggested by Mrs. E. W. Lentz in Chapter II last month. Note the decision of the Supreme Court on the unconstitutionality of the Federal Child Labor Law, page 100, and the substitution of the tax imposed on all production of Child Labor by the War Revenue Bill. Mr. Lovejoy's own message shows the land yet to be possessed in protection of childhood.

## Child Welfare in North Carolina.

C. B. WEST.

THE NATION'S GREATEST ASSET is not wealth expressed in terms of land or money, nor in coal or iron, nor in silver or gold, but in the child life of our land. The great war just passed seemingly taught that human life is cheap, but the very extravagance itself has brought home to us as never before the great need for conservation of our future citizenship. We, in North Carolina, have yet to learn some of the most approved methods, for in many respects we have much to learn. And yet more and more are we rapidly turning to the consideration of better and more efficient methods of caring for all the children of the State. Much improvement has been made during the past twenty-five years; in fact, now as never before do we realize the necessity for child conservation, and names like Aycock, Joyner, McIver, Alderman, Winston, Graham, Brooks and others are and will be immortalized because of their thoughtful and self-sacrificing care for the little ones.

THE PROBLEM OF CHILD WELFARE resolves itself into two considerations: First, wherein have we failed in the past, and second, how can we best remedy these failures? We must face squarely some of the problems confronting us; and we must enter seriously into the business of correcting the evils. Every child, regardless of birth and home surroundings, has an indisputable right to normal growth and self-development. Every community is responsible for the conditions surrounding its child life and should be morally, if not legally, bound to so organize and equip its child welfare agencies as to promote a healthy, sane and wise growth of its future citizenship. A matter so important as this, however, should not be left to the individual localities where leadership and expert training may be lacking, but it should become the business of every man and woman in the State to see that our General Assembly makes adequate provisions for the safeguarding of our child life throughout the entire boundary over which it has jurisdiction. We must, first of all, study conditions as they exist in order that we may determine what needs to be done. With few exceptions the legislation that has been passed is of a remedial nature; on the other hand, the legislation that is needed should be both remedial and constructive. The establishment or the recreation of the State Board of Charities and Public Welfare in 1917 is a step in the right direction, as is the law regulating the new and wider activities of the Board of Health. North Carolina is not alone, however, in the inadequacy of its laws relating to child welfare. The great mistake of the past has been that of passing piece-meal legislation that has not been sweeping enough in its

scope, or comprehensive enough in its administration.

THAT "EVERY CHILD BORN IN THE STATE IS OR SHOULD BE ITS WARD" is a truism that needs no defense. The statement that parents have the welfare of their children at heart, and that they can be depended upon better than any others to care for their offspring, is as ridiculous as it is untrue. The admission is freely made that such should be the case, but the truth of the matter is far from the admission. Ignorance, carelessness, inability, poverty, selfishness, lack of interest and thousands of similar limitations prevent many parents from exercising proper vigilance over their children. The rights of the State and of civilization are superior to family rights, and there should never be any hesitancy in assuming such rights when the best interests of the child demand it. "The welfare of the State depends upon its normal children," and there should be constant supervision upon the part of the State to see that every child, rich or poor, receives the opportunity for unimpeded growth and development; and it should see that every child is forced to take advantage of these opportunities. "If the State does not intervene, thousands of children will drink polluted water, will fail of sufficient schooling, and will be put to work while they are yet babies."

For the sake of convenience we will make the following divisions of the subject under discussion. I. Health; II. Education; III. Employment.

### I. HEALTH.

Recently the attention of the entire State has been called to the need for adequate health protection, not only for the youth, but for the adult as well. In a number of our high schools we have medical supervision and medical examinations. There should be a wide, sweeping law that will give a thorough physical examination to every boy and girl in our State, such examination to take into consideration eyes, ears, nose, throat, heart, lungs, teeth, spine, feet and genital organs. After the examination is made there should be a further provision so that all children, regardless of social standing or color, may receive free medical attention in case the parents are either unable or unwilling to assume the responsibility. This physical examination and treatment would result in two clearly defined benefits; first, the State would be relieved of many physical and mental dependents; and second, the moral standard would be elevated, for science has clearly demonstrated that many delinquents have a tendency toward criminal action, which action is directly traceable to physical ailments. Very often mental delinquency and immoral tendencies are unquestionably the result of physical deficiencies. In fact, it seems to me that *the growing of men and women should be the chief concern of a State, and there should be in every case of neces-*



sity a method of controlling the conditions under which a child lives and a means of bringing help where there is need. This care should extend to the child not only after birth, but a widespread educational program should inform every prospective mother of the best methods of procedure in making the coming of the little one as auspicious as possible. Every town of 5,000 or more should have whole-time, well-paid, city doctors, whose business it should be to educate the people in sanitation and personal hygiene. Playground space and equipment and an experienced playground director should be provided. Finally, if the care of the child life of the State should be that State's own concern, then a well-developed, healthy, strongly-equipped, human mechanism should be the result of this painstaking care.

## II. EDUCATION.

If it is true, as seems to be the case, that many parents are incapable of taking care of the physical welfare of their children, it is equally true that they are no less illy fit to assume the complete supervision of their educational program. Many parents, themselves ignorant and unaware of the wonderful opportunities in store for the mentally developed, are even averse to education of any kind. Others place schools in the category of the unessential and unnecessary, while some are averse to anything that will have a tendency to make the "son wiser than the sire." If it is the business of the public to see that the State is the recipient of a strong, healthy citizenship, it is surely a matter of much concern to see that the State secures trained, efficient citizenship. We have a compulsory school law, but a rigid enforcement of this law is not the general practice; in fact, the administrative force is insufficient, and the means of evading the law too numerous. Even if the law is rigidly enforced the child can be compelled to attend school between the ages of eight and fourteen and only four months during the school term, making a compulsory minimum of twenty-eight months for the seven years. This is, of course, not sufficient to give a fair fourth grade education, and a fourth grade education at its best is but a poor preparation for successful living. As stated above, the law for compulsory attendance is too lax. In the spring of 1918 the National Child Labor Committee, with the co-operation of the State Department of Education and the State Normal and Industrial College, made a study of rural attendance and causes of absence in thirteen representative counties of the State. Schools considered as typical in every particular were visited. In all, 144 schools were investigated; 88 of these had only 1 teacher; 45, two teachers; 10, three teachers; and 1, four teachers. A record was made of the sex, age, grade and absences of each child. The causes of absence were grouped under the following heads, the records of teachers

and the testimony of the students themselves furnishing the information:

1. *Farmwork and housework* as causes are explanatory.
2. *Illness* includes not only the illness of the child, but also any illness in his family which obliges him to stay at home; quarantine, fear of infection at school, and death in the family.
3. *Weather* includes long distance from home to school and bad roads; bad weather alone "would not necessarily interfere with the attendance if the child lived near the school and the roads were passable.
4. *Indifference* on the part of the parent or child as evidenced by "just staying at home," visiting other families, or otherwise flagrantly neglecting school attendance.
5. *Poverty.* Absence from school for lack of proper clothes or required school books.

In summarizing the absences due to the causes mentioned above we find that 577 farm-working owners' boys missed 15,377 days, or each on an average of 26.6 days. The 230 farm-working tenants' boys lost 8,423 days, or each on average of 36.6 days. If there are just 80 days in our compulsory school term we can thus see how hopelessly inadequate our law is when the time is so short and the loopholes for escaping so numerous.

The remedy is being discussed in our present General Assembly, and it seems to be universally agreed that some drastic action is necessary. We need a higher age limit, a longer school term, a larger school fund, and improved teachers, which will come when salaries are sufficient to pay for the necessary equipment and training for successful teaching.

## IV. EMPLOYMENT.

*"The first section of our State law prohibits the employment of any child under 12 years of age in any mill or factory, and of any child between the ages of 12 and 13 except in apprenticeship capacity after having attended school four months during the preceding twelve."*

Section II of the State law provides "that no person under 16 years of age shall be employed or permitted to work in any mill, factory or manufacturing establishment in the State between the hours of nine P. M. and six A. M." Since the Supreme Court has decided that the Federal law, barring from interstate or foreign commerce any product manufactured by mills employing children under 14 years old, or between 14 and 16 for more than eight hours a day or at night, is unconstitutional, even this law is not enforced and unregulated hours of labor are prevailing in many communities. Child mes-

sengers, drug clerks, elevator operators, newsboys and other workers outside of factories may work all night unhindered by legal intervention except in rare cases where local restrictions prevent.

The two paragraphs above without further quotation show clearly why child labor is not properly regulated in North Carolina. A child labor law of the right kind should make compulsory school attendance easier, and would have a tendency to promote better health and moral conditions amongst our boys and girls. Every boy and girl in the State has the right to enjoy play life, the school advantages and the irresponsible growth that cannot and does not belong to the wage-earning period. Scientists have proved to the satisfaction of a thinking public that adolescence is immaturely developed in the working individual, and that any interruption of nature's slow but perfect development in this respect is a severe and serious infringement upon the laws of individual and racial physical growth and perfection. Not only the present generation, but generations yet unborn, are injured physically by this interference with nature's method of producing full mental and physical maturity. The moral injury is even more serious, for it is a well-established fact that boys and girls working in crowded factory or mill districts before they have reached a sufficient stage of mental self-consciousness and physical strength, are peculiarly susceptible to evil tendencies. They are at the most impressionable age, and should be surrounded at all times by God's free air and sunshine, where conditions for full expression in the highest and best that life has to offer are given to them at all times. We present the following recommendations for improvement of conditions:

"No child under 14 years should be permitted to work in any mill, factory, workshop, cannery, place of amusement, hotel, restaurant, bootblack stand, messenger service or delivery service.

"No boy under 12 years and no girl under 18 should be permitted to sell or offer for sale newspapers, magazines or periodicals in a public place.

"No child under 14 years of age should be allowed to work in any occupation while the public school is in session unless he has completed the public school course.

"No child under 16 should be allowed to work in occupations that are classified as dangerous.

"No child under 16 should be allowed to work in any of the above-mentioned occupations longer than eight hours a day, more than six days in the week, or earlier than seven A. M. nor later than eight P. M."

These recommendations may appear rather drastic, but when we think about the few short years a boy or girl has in which to

prepare for the serious business of living we believe that they are none too stringent. Again let me suggest that the State owes every child the right of good birth, the privilege of normal self-development and self-growth, the opportunity of enjoying the all too short period of child life, and a chance to enjoy the irresponsible but intensely important days of youth. He has the right to be properly nourished, to be correctly inspired and sufficiently protected from the dangers that confront him on all sides. He is our future lawmaker, statesman, business man, capitalist, minister; she is our future mother, home-maker, teacher of our children, and inspirer of civilization. We must join hands in making them enjoy the beauties of life and the wonders of existence, for they in turn will soon take our places in providing for a future citizenship that should escape the evils that have beset our earlier existence.

Wilson, N. C.

### Has the War Made the World a Fit Place in Which to Live?

**I**N the new foreign text, "*The Crusade of Compassion*," the author quotes the following from Dr. Rachel Benn, disproving the oft-repeated assertion that such things only happen among the slum people:

"It was in the middle of a hot June afternoon in Tientsin, when, with many a flourish on the part of the chair-bearers, a sedan chair was set down at the doctor's door.

"The fine covering, the blue silk lining, the screens on the windows, the fluttering sunshade of soft black silk at the top of the windows, and, most of all, the flaming tassels of long, red wool which adorned the hats of the bearers, proclaimed the chair to be that of a mandarin. The swelling pride with which the gatekeeper ushered into the doctor's study an Important Individual who carried in his hand a leather cardcase a foot long and six inches wide, further proclaimed that momentous fact. Opening the cardcase and extracting a large red calling card used by the Chinese, the Important Individual presented it, saying, 'The fourth wife of Yen-Great-Man has difficulty in childbearing and the Great-Man begs the doctor to come.'

"Taking the obstetrical bag that she kept always ready, the doctor was soon being rapidly carried toward the yamen—the Important Individual running ahead, calling out 'Scrape your shins!' 'Open your head,' or in plain English, 'Clear the way.'

"Arriving at the yamen, the doctor found incense smoking in a bronze burner before the main entrance in the women's court, and E-tai-tai, or first wife, waiting to receive her. The servant who helped the doctor from the chair and led her to the lady did so with an air of mystery and fear. The lady re-

ceived her in the same awe-struck manner, and taking her hand led her into the reception room, saying in a low voice, 'Doctor, sin lurks in our home. Our babies are all girls. We have made a pilgrimage to the temple to the goddess of maternity, given alms, burned incense not a little, and prayed Kuan-Yin to send us a boy this time, and now because of some unknown sin of this woman she is going to die before the child is born. If you have skill, please, please, help us.'

"A servant entered and said, 'The Great-Man would speak with the doctor.' He repeated the first wife's name, adding, 'I have had the best of mid-wives. I have taken no account of spending money. I have even sent and got the sacred-pill-of-the-sea at seventy-five dollars apiece. Fourth wife has swallowed two of them, and even they have done no good. If you can help us to obtain a son, we will reward you and give you a great name.'

"The doctor, wishing to see the sacred-pill-of-the-sea, the Great-Man took from his purse a disk of sea-shell about two-thirds the size of a cent, bearing upon its face the mystical symbol of the dual powers of nature. The patient had swallowed two of them.

"I have learned many good ways of helping,' said the doctor, 'and if you will lead me to the patient I will do my best.'

"As she was leaving the room the Great-Man said, 'Excuse me, Doctor, one moment, please. Can you tell the sex of a child before it is born?' Without waiting for a reply he continued eagerly, 'If you can and this one is a boy, save it even if you have to kill the mother. If it is a girl, kill it. We have more female slaves now than we want.'

"The poor mother! Not a throb of compassion. She was only the unworthy medium by which a son might be obtained.

"With a heavy heart the doctor followed E-tai-tai from the room, past the family shrine where incense burning made the air heavy with its sickening odor, to the door of her patient's room. The door was opened just wide enough to admit the ladies and instantly closed behind them. 'Please open a window or a door,' the doctor pleaded. 'It will not do,' rose the voices of the half-dozen women in the room.

"A luxurious bed stood in one corner of the room, high posted and hung around with silk curtains closely drawn, completely shutting in the occupant. Cautiously opening the curtains a little way the attendants thrust the doctor inside and swiftly closed them again. Stifling with the heat and lack of air, and in an agony of soul for fear she was going to die with an unborn child and so be doomed to an eternity of torment—an agony of soul which was worse than her agony of body, great as it was—sat a young girl. Folding her trembling hands, she raised them in supplication and fixed her beseeching eyes upon the doctor with a mute prayer for

help that would have melted a heart of stone. Mystical characters written on red paper were pasted on her temples, an amulet hung round her neck, and an old midwife sat on the bed behind her, holding her up and rhythmically slapping the back of her head, keeping time to a dismal chant.

"I must have air, I cannot breathe in here,' remonstrated the doctor, as she tried to open the curtains. But resolute hands held them close and a voice outside said, 'We dare not.'

"Why? What do you fear?"

"The doctor is an outside-country person and doesn't understand,' the voice replied. 'Every house where birth is taking place is surrounded by disembodied spirits, eagerly watching for a chance to enter and take possession of the mother's body. They come in as fresh air and we must keep them out.'

"Stop chanting and stop slapping the Tao-tai's head and lay her down,' the doctor commanded the midwife.

"Not so,' she retorted. 'It keeps the evil influences away.'

(See book for omitted sentence suitable for woman's text, but not for general publication.)

"Great lady,' called the doctor to the first wife outside, 'why have they covered this woman with a man's garment and put men's shoes on the foot of the bed?'

"Oh! that is to give her strength to bear the child.'

"In the end the doctor was able to convince them that she could save the mother and child if they would eliminate the midwife, ventilate the room and let her have her way. Near midnight the doctor went home, overwhelmed with gratitude, praise and presents, leaving a rejoicing family, for the baby proved to be a boy, after all, although they all declared it must be a good-for-nothing girl, for no boy would be so unfilial as to cause his mother such suffering.

"Five days later the doctor was again hurried to the yamen, this time on the run, wherever the bearers could run.

"A stricken family stood round the divan on which the precious boy lay. Down they went before the doctor, knocking their heads and imploring her to save life. Reaching to lift the little one a servant caught the doctor's arm and whispered, 'Don't touch it; it has a devil.' Assuring them that she, being a follower of Jesus Christ, had no fear of devils, the doctor took the little thing that none of them dared touch and laid it in her lap. It was dying. Noticing blood on the baby's lips she opened the mouth and found that the artery under the tongue had been punctured several times by the needle of a Chinese doctor. A great wave of compassion for those poor people who, in their blind superstition, had done the cruel thing, swept into the doctor's heart, and with swimming eyes and faltering voice she cried out, 'Oh, why did you do this? You have killed your baby!' 'No, no,' cried the heartbroken father.

"Those are very cruel words you have spoken. Would we harm a son whom we wanted more than anything else on earth? A devil was in it twisting its body in convulsions, and there was no way to dislodge it except by sticking with needles under the tongue. Oh, no," he continued, vehemently, "we didn't kill our son. It never was a child. It was a demon sent in the form of a son to cause great suffering at its birth and then die and wring our hearts with the greatest of disappointments. It is all on account of the wickedness of the women of our household. I am a marked man! and he went from the room in despair, as the doctor rose and gently laid the little dead baby upon the couch."

In this incident the inferiority of woman, superstition, ignorance, Chinese hygiene and medicine, polygamy and all the evils of a false religion are embodied. This story is true. Buttressed behind religion and custom, women are pinned to the wall, victims. If the first right of a child is to be well born, do you consider this condition "fit" to prevail where one-fourth of the children of the world are born? Do you appreciate the place Christian thought and practice has given you to the extent that you are as willing to "go, let go, help go," break these shackles of womankind, as you were willing to break the intolerable Hun?

We have greater warfare before us for we wrestle not with principalities but with darkness.

### Can This "Children's Jesus" Make Life for the New Age?

Some months ago *The Missionary Review* published the following:

"**RAFFLE.** On next Palm Sunday the precious image, 'The Children's Jesus,' which is now on exhibition in the Modern Barber Shop of Vitalino, Guerra C., will be raffled off. This Jesus is the work of the artist of national fame, Don Salvador Posadas."

From another local paper, *Diario de Centro America*, comes this similar shocking news item:

"**RAFFLE.** In the presence of Councilman Rafael Ziri6n, representing the mayor of this department, an image of Jesus of Nazareth was raffled on last Saturday night in Jose I. Juarez's store. Arthurio H. Rubio was the lucky man. The chances were \$40, and a total of \$2200 was taken in."

Rev. William Allison, a Presbyterian missionary in Guatemala, explains that the councilman came to prevent "frauds in the holy raffles." He adds:

"These same raffled 'gods' will in a few weeks or days be baptized and kneeled to,

and asked to perform cures and find stolen goods for their fortunate owners."

Jesus said: "I come that they might have life." Also, "Whosoever offendeth one of these little ones, who believe in me, it were better that a mill stone were tied about his neck and he were cast into the sea."

### Maryland Child Laborers.

MRS. CONRAD CLEVER.

**I**N general the laws of Maryland recognize the rights of the child to education, and freedom from such labors, as would interfere with its full development, physical and morally. But unfortunately there have been exceptions here and there, creeping into the laws so as to rob them of their full power. The state has made exceptions in the interest of canneries, mercantile establishments, offices, boarding houses, newspapers and in the interest of its own amusements. The industrial enterprises named, have the privileges of buying the labor of children of younger years, out of school hours, the state giving the counties the option of protecting the child's right to schooling, though surrendering the right to play and recreation. Another unfortunate provision is that it gives the judge discretionary power of disposing the care of the child when there has been a separation of the parents. Otherwise the law gives the care of the children to the father, however low may be his manner of living. It makes no exception. Compulsive attendance to school is optional in all but six of the state's counties. These six counties are exempt from the law. In only nine of the others has the law been made operative. On the whole the laws of Maryland along this line have been unfortunately unsatisfactory to those who have been interested in the welfare of the child.

Both heredity and environment in child welfare are seriously interfered with in the looseness of our laws in Maryland. The original law insisted that the child should have every chance to develop the highest kind of character

for the strengthening of the citizenship of the State. Though laws are almost helpless in insuring the child the favor of being born into the world with a fair chance, instead of coming into it seriously handicapped, yet they can be so formed, that the handicap of an unfortunate heredity shall be as far as possible removed. In this there has been some advance made, and it is hoped that in the near future there will be such laws enacted that will accomplish this end. It would seem that greed and gain should not be allowed to interfere with the highest development of character, when the stability of the government depends upon the proper rearing of those who are soon to bear the burden and heat of the day. This is gradually becoming a question which has a political, as well as moral significance.

*Hagerstown, Md.*

### The Need of Kindergarten Work in China and Japan.

MRS. EDGAR WHITENER.

LET us look at motherhood in heathen-lands. Mother love is God-given. Into the wigwam of the Indian, the hut of the Chinaman, the Zenana of the Hindoo, the slums of the city, as well as the palace of royalty, comes the divine gift to the mother that makes the care of the helpless little one, not a burden, but a joy and a pleasure. But, you say, the missionary tells us awful tales of infanticide. Alas, the tales are true. I know of a woman who cried herself blind because her little girls were taken away and destroyed, and I also know that the pity and love that the Chinese mother has for her little one often drives her to submit to the awful thing, saying, "It had been a mercy to me if some one had killed me." "It was better for my little one to die." In many cases the child is destroyed in spite of the mother's pleadings, and her husband seems to her a murderer. How much joy and pleasure can she have as a wife?

Ah! you happy mothers, who welcome your little girls so tenderly and joyfully, you daughters who know that all your

life you have been the pride and delight of your father's heart, little do you know of the anguish with which a heathen woman prays her gods that her little one might not be a girl, or with what solicitude she takes her offering to the temple, as day and night she prays for a son. When her prayer is granted she is very happy and builds all her hopes on her boy. But death is relentless, often he takes away the boy, and then she must bear the curses of the whole family, because she let him die. It is her fault and her sin. "What have I done that the gods are so angry with me?" She exclaims, "No comfort, no hope, no cheer for my broken heart." How can she bear it? God pity stricken mothers, who never heard of Jesus, and may He help us to pity them so much that we shall hasten to send the message He left us for them.

In a humble home in Peking, just outside the city gate, a little child lay dying. The old mother-in-law seized it, and was rushing to the alley with it when the mother exclaimed in agony, "My baby is not dead yet, she is not dead." "She only has one breath left," said the old woman, "and the black cart will soon pass by, and it will be left here in the room after it is dead, filling the house with demons." So the little body was carried out to the alley to be carted away to the baby pit, where no mother ever goes. May God help Christian mothers who sing, "There are Angels Hovering Around" to pray for heathen mothers who are afraid of their own dead, because the devils hover around to snatch their souls as they leave the baby.

Did you ever stop to think how a mother must feel as she sees her little girl nine or ten years of age sold as a slave, or even taken away to be married, as she remembers the early days of her own married life.

Millions of these mothers are helpless and hopeless unless we help them. Just a few months back a little baby girl was born in the woman's ward of our mission hospital in Yochow, China. The mother, a widow, said that she must sell this baby in a month. She could not support two daughters. These girl babies are given to an orphanage in connection with

a bureau which finally engages the girls to men, or sell them as slave girls. Most of them lead an awful life. Think of the heathen babies that are thrown into the street to die, and paint the memory of the first picture as we look back at our childhood and see ourselves kneeling at mother's knee in prayer or seated beside her listening to the Bible stories we love to hear. We may reach a few of these mothers if we hasten with the Gospel, and the kindergarten is one of the best ways to reach the children and they will reach the mothers. The kindergarten builds the children into habits of obedience and order and shows the mother how to discipline her children. What boy that knows the love of Christ and the great commandment, "Honor Thy Father and Thy Mother," would ever stand by his dying mother and say "Mother, why don't you hurry up and die."

To my mind, kindergarten work is one of our greatest needs. China's hope of salvation is through her little children. As the education of women in China is gaining such precedence the earlier training is begun the better for the child and the future woman. We know that the influence for the first six or seven years count so much, therefore, kindergarten work ranks among the foremost factors in the moulding of character.

A native preacher, said with tears in his eyes, "Chinese women do not know how to train their little children, and the kindergarten will supply a very great need."

Why can't we have an orphanage to care for and train these little children that are sold or thrown away? If our hearts are touched, not to the breaking point but to the acting, we will build and maintain an institution for these helpless little ones. Just think what the Reformed people of the United States could do if they would only give for the saving of these dear children, just the price of a street car ticket, one a week or the price of a picture show ticket, a cigar, a box of cigarettes, or a box of candy, one a week. Can we do it? We can if we

will. Let us pray for power and undertake great things for the Lord. Remember:

"Whatsoever you shall ask in my name that will I do."

"He who saves a child saves not only a soul but a life."

*High Point, N. C.*

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### Message From National Child Labor Committee.

IT IS believed the taxing of child labor will practically end the forms covered by the law, but this law refers only to child labor in mines, quarries, canneries and manufacturing establishments. The Children's Bureau has recently estimated that it will affect approximately 300,000 children. The present estimate of the volume of child labor in this country is approximately two and one-half million (this was recently stated in the *Wall Street Journal*—no accurate official figures are available at present). Therefore, at least 80% of the problem will remain to be reached by other means. We are attempting to make the American people understand that this Federal Law does not finish the fight against child labor, but only writes its first chapter. It lays a substantial federal foundation for standards that must be applied throughout the country and in all industries in order to clear the road for the health and education American childhood requires.

\* \* \* \* \*

Stereopticon slides in sets of 75 with typewritten descriptive manuscript which are rented at two dollars, plus the transportation from New York and return. Various kinds of exhibit material including special suit case exhibits of panels which rent out at a nominal charge plus transportation from New York and return, are available by addressing National Child Labor Committee, 105 East Twenty-second Street, New York City.

### Hungarian Vacation Schools.

EVER since we have Hungarian Missions, we also have Hungarian Vacation or religious schools. Hungarian Missionaries in this country realized always the necessity and duty of teaching not only the grown up people, but also the little ones.

While there is undoubtedly room for improvement in our Hungarian Churches concerning the system and method of Sunday School work; we hardly think we could expect better and more devotedly performed work in the summer schools conducted by Hungarian Missionaries, as that we can see them doing. You would be impressed if you would attend a Hungarian Vacation school during its hours of session.

At the first place you would observe the *eagerness* of those dear children, who of course are already children possessing the American spirit, to learn the language of their parents. Why are they eager to learn the Magyar language? Very likely for two reasons: 1—to be able to speak with their parents and to understand them better: 2—to be able to partake more intelligently of the Church services.

Now as to the first reason—it is *very natural*, that parents should want their children speak the language of the country, from where they came. And it is just as well natural, that children of foreigners have a desire and a certain degree of ambition to master the language of their parents. Can there be real affection and devotion between souls who can not communicate with each other? And if those poor hard-working fathers and mothers, whose life was planted in a new soil too late to make a strong hold in the new ground, are not able any more to master a new language. is it not *proper* that their children should adopt themselves to the given situation and make the life of their good parents more happy by showing them the respect and courtesy of learning the language that they the parents speak?

As to the second reason—the social, family and churchlife of the so-called "foreigners" differs in many respects

from the manifestations of AMERICAN home and churchlife. It would be hardly desirable and feasible in this transient period, to enforce a plan upon the Hungarians, or upon any other nationality among us, by which plan the foreigners would be deprived of the blessings and grace of their religion. It is absolutely irrational to expect and to hope, that any foreigner should or could enjoy services in an English church with the same spiritual blessings and profit, as he or she is receiving in the church of his or of her nationality.

Nor can we blame the parents, the fathers and mothers, if they teach and want their children to be taught the same prayers, customs, ceremonies and functions of devotions, that they themselves value so highly and dearly. Children of foreigners learn the first prayers, hymns, the Ten Commandments, the Apostolic Creed, etc., from their devoted mothers. And there is a blessing through your whole life to remember the first prayers you have learned from your beloved mother. But these children want to know *more* about God and His plan of salvation, and therefore, they come to the churches where their parents worship. It would not be a right thing to ask these children to separate themselves from their parents, and to go to a different church, than where their parents go.

This deduction justifies and explains to our American friends the existence of Hungarian vacation schools. Of course there are other reasons too, that make it desirable that our Hungarian children should be gathered in vacation religious schools during the summer months. I just mention as one of these reasons the daily life of the children of the foreigners living in the congested districts in industrial centers. Our vacation schools serve as places of recreation for those children, who otherwise would have to spend most of their time in July and August on the streets.

You would also be impressed in witnessing a session of our vacation schools by the variety of subjects taught in these schools. First, the children pray, and learn all kinds of prayers to be used at

home, in the schools and at the church services. Then they learn a number of beautiful Hungarian Hymns. These Hymns are selected with care from the 150 Psalms of King David. Then they learn Bible stories and poems of religious or of ethical contents. As a diversion they read in the whole class some interesting story or history, or receive instructions along catechetical lines. Missionaries who can speak fluently already the English language and most of our missionaries master already the language of this country, use to some extent for explaining things better the English language.

A few more words yet in conclusion of this article. In our vacation schools we teach to the bigger children the history of the Reformed Church in the U. S.—and tell them about the activities of the different church agencies, Boards and institutions.

Are you not a little bit surprised to hear, that according to the statistics as compiled by our indefatigable Superintendent, Dr. D. A. Souders, the number of the children enrolled last year in the Hungarian Vacation schools of our OWN denomination reached the figure of 1200?

Do you know furthermore, that in the 60 or more Hungarian Reformed congregations, being under the authority of either the Ref. Church of Hungary, or the Ref. Church in the U. S., or the Presb. Church in the U. S. over *three thousand* children were gathered last summer in the Hungarian Vacation schools?

Have you a vision as a member of the Reformed Church in the U. S. for the future growth of our beloved Reformed Church through home missionary operations among the Hungarians?

Our Reformed Church is entitled in the first place to take spiritual and motherly care of the great number of Hungarian colonists and their children in this country.

Will we take out our full share of this work, for which we are responsible to God, to the suffering sister denomi-

nation in Hungary and to our COUNTRY? *Homestead, Pa.* March 1, 1919.

—REV. ALEX HARSANYI.

Senior of Hungarian Prot. Ministers and Editor of the Hungarian Reformed and Presb. Church Paper



**Mrs. Anna B. Gross.**

This is the oldest member of the W. M. S. of Solomon Church, near Chambersburg, Pa. She is almost 93 years of age. Her nephew, Mr. John Zumbro, is 87 years old and an honorary member of the Society. The meeting of the Society was held at their home on March 1st, and great interest was manifested by these aged servants of the Master. If all our W. M. S. Societies would do as well as this Society they could report a doubling of their membership this year.

### An Active Society.

At the last monthly meeting of the Women's Missionary Society of the Second Reformed Church, Harrisburg, Pa., funds were donated to the following objects: For the support of a girl student at Schenchowfu, China; twenty-five dollars for Mrs. Rupp's chapel fund, and fifty dollars to Rev. J. Frank Bucher, to be used towards the purchase of equipment for his work in China.



## Literature Department

MRS. IRVIN W. HENDRICKS  
CHAMBERSBURG, PA.

### All Around the Literature Table.

**T**HERE seems to be a plenty of new literature on the table to-day.

This little brown booklet, "The Missionary Clinic," compiled by Mrs. F. G. Hay, can scarcely be placed in the category of new literature. It has been so well advertised in the church papers that many societies have used it for an enjoyable hour's entertainment, and a needed lesson, well illustrated. As its fame spreads, many more will use it.

"What the Auxiliary Means to the Girls," the new leaflet arranged by Mrs. Diefenbach, as its title implies is for the benefit of the Y. W. M. A. A wide reading of it should lead many more of our young women to fall into line for service.

The mission-study books for 1919-1920 are new arrivals and have found their place on the table. For senior study we find "Christian Americanization—A Task for the Churches" and "A Crusade of Compassion for the Healing of the Nations." How these titles appeal to us, for junior study "A Call to the Colors" and "Mook, True Tales of a Chinese Boy and His Friends."

Since we are to have a book number of the "Outlook of Missions," that naturally will be the time and place for giving special mention to the books. But the first of these to be taken up for study will be "Christian Americanization," a subject so vital to the Church and to all right-thinking Americans that it seems we might just take a peep in its pages to direct us in preparatory

thinking for the study of the book. Hear these striking words that at once give us a sense of responsibility: "The personal life problem of a great many very lovable men and women and boys and girls who are all about us and who need friends. And you and I are the ones who must meet that need." This means service for each of us. That homely salutation of, "Well, how is the world using you?" has gone quite out of style. The up-to-date question is: "Where is the world using you?" This being better fitted to the present-day moods of men and women, as well as of world conditions.

### Children's Hymn to the Flag.

Dedicated to the National Child Labor Committee by the Child Health Organization.

Tune: "The Son of God Goes Forth to War."

Dear Flag, on thee we fix our hope  
That earth may yet be free,  
Give little children equal scope  
And opportunity!

Where'er thy colours are unfurled  
Between the farthest poles,  
Give all the children of the world  
Strong bodies and strong souls.

Let no child toil in mill or mine  
Or languish in a slum.  
Let school and play and health divine  
Our heritage become!

Dear Flag, we long to serve thee well,  
Oh! shield us whilst we grow,  
In strength and wisdom we would dwell,  
Teach us the way to go.

Mrs. Frederick Peterson in the  
Child Labor Bulletin.

"Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven."

"And whoso shall receive one such little child in my name receiveth Me."

## Life Members and Members in Memoriam

MRS. R. ELLA HAHN  
425 NORTH FIFTH STREET, READING, PA.

### ATTENTION!

#### All Secretaries of "Life Members and Members in Memoriam."

**T**HE strenuous days of "war activities" are about over. Campaign drives for the defense of our country are coming to a close. A new era of reconstruction is before us, in which the larger and more lasting tasks of the Kingdom of God must be pushed to completion.

Especially is this true in the department of life members and members in memoriam. Up to date the total results of the past two years in this phase of our work are forty-five life members and members in memoriam. Do you know that means fifty-five life members and members in memoriam must be secured within the space of little more than a year's time? We must do this to achieve our goal for the trennium.

Upon every Secretary of Life Members and Members in Memoriam in the various classical societies rests the serious responsibility but glorious privilege of helping to bring this worthy cause to inevitable success.

We dare not falter here. I feel confident that the Secretaries will rally in response to this appeal and bring the work of our department up to the standard we set for ourselves in the previous triennium.

#### Our Service Flag.

A more attractive symbol has been adopted by the department of Life Members and Members in Memoriam. It is a SERVICE FLAG.

The prime object of this department has always been to recognize faithful service in the Missionary activities of our Church and to perpetuate the mem-

ory of zealous co-workers who have gone from us. Consequently, we have adopted something with more color and greater symbolism to supplement the plain certificate of Life Membership or of Membership in Memoriam.

#### DESCRIPTION OF OUR SERVICE FLAG:

*Shape.*—This particular service flag is modeled after the service flag of the recent war.

*Border.*—To be made up of the colors implied in the motto of the W. M. S. G. S. (Black, Orange and Red).

A narrow black border will form the outer edge. Inside this an orange stripe; then a very narrow black stripe will frame the field.

*Field.*—The large oblong field will be RED.

*Stars.*—In the field two kinds of stars may be placed: One SILVER STAR for each Life Member and one GOLD STAR for each Member in Memoriam. When a Life Member dies the Silver Star should be changed to a Gold Star.

*Material.*—Bunting or silk.

*Size.*—Proportionate to the number of stars you intend to put in the field.

*Note.*—Any Classical Society wishing a service flag can readily make its own by following the above suggestions. Such a service flag showing the society's contribution to Life Membership and Members in Memoriam will be an incentive for greater efforts in this unique phase of our worthy work.

It might be interesting to know that the large Service Flag of General Synod now has 207 stars, of which 119 are Silver and 88 are Gold.

The W. M. S. of St. Paul's Reformed Church, Westminster, Md., is a young and vigorous organization. It was organized two years ago and has a membership of 25. It entertained the W. M. S. of Maryland Classis, May, 1918. The pastor, Rev. C. W. Walck, is active in cultivating the spirit of Missions among his members.

## Young People's Work

MRS. JOHN LENTZ, SECRETARY

213 BROADWAY

MILTON, PA.

### Mission Band Program.

#### May.

BIBLE TOPIC—*Stories Jesus told.*

Prayer Topic—"Our Neighbors."

Use Outlook of Missions and Everyland.

Missionary for the month—Miss Ollie A. Brick.

#### FIRST WEEK.

The story about two houses, Matt. 7:24-29.

Pray for our Italian neighbors.

Study—"Stories of Brotherhood," pp. 70-78.

Read about Miss Brick first week.

#### SECOND WEEK.

Lessons from a farmer. Matt. 13:18-23.

Pray for our Bohemian neighbors.

Study—"Stories of Brotherhood," pp. 79-87.

Read about Miss Brick second week.

#### THIRD WEEK.

A story about sheep. Luke 15:1-7.

Pray for our Japanese neighbors.

Study—"Stories of Brotherhood," pp. 88-93.

Read about Miss Brick third week.

#### FOURTH WEEK.

A story about forgiving. Matt. 18:21-35.

Pray for our Chinese neighbors.

Study—"Stories of Brotherhood," pp. 94-104.

Read about Miss Brick fourth week.

#### FIFTH WEEK.

Story of a kind neighbor. Luke 10:30-35.

Pray for our country, our soldiers and sailors.

"Stories of Brotherhood," pp. 104-124.

Stories of Memorial Day.

Review missionary for the month.

The Home Mission topic for the coming year of missionary education is "Americanization." The new books relative to this study will be used at our Summer Conferences, to which we hope many of our Mission Bands will send delegates. In preparation for this topic we will use for our next study book "Comrades from Other Lands," by Leila A. Dimock, price 30c. Order from our Mission Study Department, Fifteenth and Race Streets, Philadelphia, Pa.



**Miss Ollie A. Brick.**

Our Missionary for the Month of May.

#### First Week.

Miss Brick is a native of the State of Ohio. Her home town is Galion. After finishing the High School course there, she went to Heidelberg University, Tiffin, Ohio, and completed her college work in the spring of 1911. During her student years she took an active interest in the work of the Church, Christian Endeavor Society and the Sunday School. Even before going to college she had formed the desire to become a missionary. After learning more about the great opportunities for service in the foreign field, her desire became a conviction early in her college course.

#### Second Week.

It was not easy for Miss Brick to carry out her purpose, as she had to face some great obstacles, but she heard her Master calling her to the task and obeyed the call. Accordingly, in the fall of 1911, we find her at work in Miyagi Jo Gakko, our Girls' School at Sendai, teaching English to the Japanese girls seven hours each day. At the same time she gave four hours each day to her own study of the Japanese language. After four years of teaching she felt a call to devote herself more especially to the evangelistic work, as carried on by the Bible women and through the Sunday Schools.

**Third Week.****Prayer.**

Miss Brick has served as chairman of the Committee on Bible Woman's Work. This committee not only watches over the 19 Bible women and their work, but helps to supply 50 Sunday Schools with teachers. It has also supported the work of the kindergartens at Yamagata and Miharu. Another fine piece of work has been its support of a Bible woman who was stationed somewhat as a Social Settlement worker among the girls who work in the large silk mills of Kawamata. Many of these girls have to work "from 5 o'clock in the morning until 10 o'clock at night, seven days a week with less than two hours off during the entire day for meals. They are given two holidays a month." The Bible woman at Kawamata teaches the girls Bible stories and also practical sewing. She gives them a pleasant place to rest and meet with Christian friends. You will see, therefore, that the work of the Bible woman is a most practical one in helping to win Japan for Christ.

**Fourth Week.**

Before returning to America on furlough in 1916, Miss Brick visited the Bible's Women's Training Schools in Tokyo, Yokohama, and several other centers. Our Japan Mission has been planning for 14 years to have a Bible Woman's Training School of its own, when the gifts of the Church at home should make it possible. Such a school is greatly needed, as even now with two years of special training in connection with the Girls' School, our Bible women must face the work with less preparation than the Bible women in the other Missions in Japan.

Miss Brick was permitted to spend two years in the home land to prepare for her new field. She took special work for one year at the University of Chicago and returned to Japan last fall after having won many new supporters in behalf of the Bible woman's work.

The spirit of the consecrated Bible woman is seen in this incident, as told by Miss Lydia Lindsey: "Another woman, past middle age, also the widow of a former evangelist, is located in a farming village five miles from Sendai, where she does house-to-house visiting or talks to the people while they work. This Bible woman has had little education or training, but seems earnest and devoted to her work and perhaps finds opportunities where a more cultured worker would find only discouragement. Last Christmas she walked in through the slush and mud to attend the Christmas service of Miyagi Girls' School which she enthusiastically praised, by saying, her homely face shining with delight, 'It was just like being in heaven and listening to the angels sing.'"

Pray that more young women may be led to consecrate their lives to service in Japan; that the Bible women may be kept earnest, faithful and consecrated; that through their devotion the Gospel may soon be brought to all the women and little children of Japan.

**Visit of Silk Makers from Japan.**

Recently a company of representatives of the National Silk Association of Japan were given a luncheon at the Wanamaker store in Philadelphia. Among the invited guests from our Church we noticed the names of Dr. William E. Lampe and Elder Harry E. Paisley. From the brief addresses by our Japanese friends we cull a few extracts:

The best means of bringing about closer relationship between the American and Japanese people and in enabling each country to understand the characteristics and ideals of the other is through economic channels, according to Gosuke Imai, a member of the House of Peers of Japan, and chief of the honorary commissioners.

"I came to America to study the silk industry," he said. "I have not prepared myself to discuss vital and involved political and international questions. There are wise men at the Peace Conference trying to solve these great questions, such as the distinction between the Oriental and the Western nations.

"But economic intercourse between nations can do a vast amount of good in showing what one nation or the other is really entitled to in the matter of its international privileges. Japan can do her part in rendering service to the world to-day, even though it may be a small part compared to great America, but she is willing and anxious to contribute toward anything which will make the nations all over the world understand each other better and more accurately."

Mr. Imai, in speaking at the luncheon in honor of the commissioners by the Wanamaker store, paid a tribute to John Wanamaker and said: "The spiritual foundation is vital to every nation to-day. We should like to see such a fundamental education evolved in Japan as exists in America. The Sunday School is really the foundation work of any nation. Without such education to young men of Japan, their education along other lines will not be complete. Without education, we, or any nation, would go the road Russia has gone."

Of Theodore Roosevelt it has been said: "No man endowed with vision and leadership and strong beliefs was ever more reasonable, more open-minded, readier to listen to counsel."

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*For the Board of Foreign Missions.*

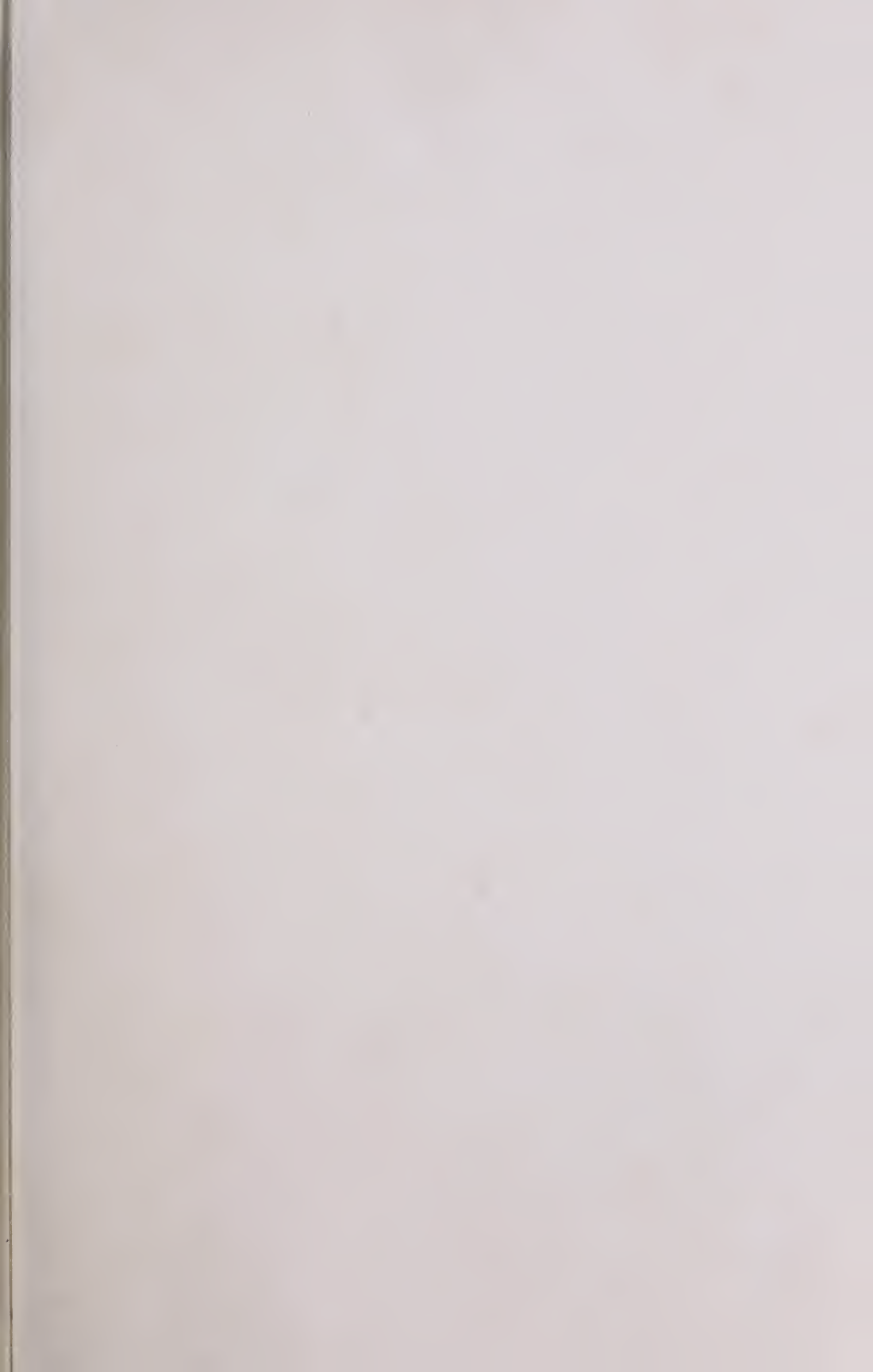
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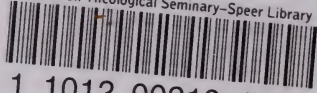
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